

# A booke vbrif

te by one Clincētius Petini-  
ensis, who wrote against certain  
heretikes, in the time of The-  
odosius then Emperour,  
which booke was writ-  
ten about aleuen  
hundreth and  
foure & twē-  
ty yeres passe, and now  
translated out of  
Latin into En-  
glish.

Anno. Do.

1554.

Cum privilegio ad impre-  
mendum solum.

# Vincentius

lyfe taken out of

Gennadius booke

of lyues.



Vincentius by nacion a frenche  
man, priest at a Monastherie in  
the Ilande called Lireus a man  
well learned in the holy scrip-  
tures and sufficiently instructed  
in the knowlage of the churches  
determinacions, hath made to  
the euersion of the compaynes or felowshippes  
of heretikes a most strong disputacion, whiche  
he hath attitled, bydyng his owne name, & worke  
of a Peregrinus againste heretikes. Of the  
which worke because he lost a great part of the  
seconde booke stolen from hym as it laye in  
loose papers, he making a recapitula-  
cion of his tytle sente and meanyng  
hath ioynded and putte it out in  
one booke. He dyed when  
Theodosius and va-  
lentinianus reig-  
ned.

An. Do. 1554.



# Vincentius

against Heritickes.



As much as  
the Scrypture  
saith and moni-  
sheth vs in this  
wyse. Aske thy  
thy fathers and  
they shal tel the.

ask thy elders and they shal shew  
the: and agayn. Apply thyne eares  
to the wordes of the wyse mē. And  
lyke wyse my sōne forget not these  
sayinges, but let thy hert kepe my  
woordes: it semeth to me Pere-  
grinus, whiche am the least of all  
gods seruantes, to be a thyng not  
of least profite, if with y help of god  
I shall set forth in wytyng suche  
thinges faithfully, as I haue recei-  
ued of my holy forefathers thinges

A. iii.

very

very necessary for mine own infir-  
mitie forasmuch as I shal haue in a  
redines, wherwith the weaknes of  
my memozye by often readdyng it  
may be refreshed and renewed. To  
the whiche businesse, not onely the  
fruit of the worke, but also the con-  
sideracion of the time, and oportu-  
nitye of the place doth encourage  
me. The tyme, because it by force  
taketh awaye all worldly thynges  
with it, we ought agayne to take  
somewhat of it which may profit vs  
vnto euerlastyng lyfe: speciall ye  
sing a certain terrible expectaciō  
of the iudgement of god drawyng  
nye requireth the studie of religio  
and holy liuyng much to be incre-  
sed, and also the deceitfulnesse of  
new heretikes nedeth much care,  
& circumspect hede. The oportu-  
nitye of place also allureth me to  
this labour, because we haue now  
forsaken

for sake the great haunt and trouble  
of the cities, and dwell farre in  
a village, and there haue a secrete  
chamber in a Monasterie, where,  
without distraction of mynde, we  
may do þ, which is song to vs in þ  
psalme. Be you attent and see you  
for I am your God. But also the  
consideracion of our purpose agre-  
eth vnto this, for whereas we were  
a while tossed and tumbled in dy-  
uerse and greuous whorlewyn-  
des of worldye warfare and busines:  
now at the last we haue hydde our  
self by the help of Christ in þ quiet  
hauen of religion, which is alway  
a most faithfull succour to all men,  
that there in pacifying God with  
the pure sacrifice of christen humi-  
litie (the blastes of vanitie & pride  
layde down) we maye not onely a-  
void the shipwackes of this pre-  
sent lyfe, but also the fyres of the



dreadfull worlde to come. But  
nowe in the name of oure Lords  
I wyl set vpon that which I haue  
taken in hande, that is verely to  
describ and write out suche thyn-  
ges as hath been deliuered of our  
forefathers and left with vs: and  
that, as a faithfull rehearser of o-  
ther mens mindes, rather than as  
a presumptuous writer of his owne  
fancie: but keeping this condicion,  
that in no case I wyl recite al but  
only conclude briefly euery neces-  
sarie thing: neyther that in a dec-  
ked or exacte style, but in an easie  
and common maner of speaking  
that many thinges may be rather  
signified the declared. Let other  
men write curiously and eloquently  
which be led vnto that enterpryse  
other by confidence in their owne  
wit, or by regarde of theyr duetye.  
It shall be sufficient for me to pre-  
pare

parte for my selfe a recorde for the  
helpe of my memozy. or rather for  
geatfulnesse. Whiche by little  
and little repetyng those thynges  
whiche I haue learned, I wylle en-  
deuour to amende dayly (god hel-  
ping me) and make complete. But  
this I haue admonished befoze for  
this entente, that yf by chaunce  
this worke escapyng vs come into  
the handes of holy men they maye  
reproue nothyng in it, whiche as  
yet they lee to be amended by our  
promised correccion, but nowe to  
our purpose. I haue enquired of-  
tentimes with feruent zeale and es-  
pecial intent of very many menne,  
whiche haue excelled in holines of  
lyfe, excellency of learnyng, howe  
by a certayne sure and as a gene-  
rall rule a man myght discerne the  
veritie & truth of the catholike faith  
fro yf falsed of yf heretikes leudnes

A. iiii.

And

And for the most parte of all them  
this aunswer alwaye I haue had:  
That if I or any other man would  
continue whole and persite in the  
true fayth he should and ought by  
the help of god to maner of waies  
make strong his fayth. Firste and  
chiefly by the authoritie of goddes  
lawe, and then by the tradicion of  
the church. Here peradventure a  
man wyl aske me: syns the tule of  
holp scripture is perfit, & ynoughe  
yea & moze than ynough to suffice  
al thinges, what nedeth the autho-  
rities of y churches vnderstādyng  
to be adioined to it? Truly because  
all men dooe not take holpe scrip-  
ture (so hygh a thyng it is in one &  
y same sence or mening. But some  
interprete the sayinges of the same  
on way, some another way, that in  
a maner, so many men, so manye  
senses maye seme to bee gathered  
out



out of it. For Nouatianus expoundeth scripture one waye. Sabellius expoundeth it another way. Donatus gathereth out of it another sense. Arrius also taketh another sense. Eumonius, and Macedonius interpret it after another sense. Photinus, Apollinaris, Priscillianus finde out another exposition. Iovinianus, Pelagius and Celestinus vnderstand it after another sorte. And finallye Nestorius syn-  
deth out another intellection another sense and meaning. Wherefore it is very necessar ye for the auoydyng of so great perplexities & doubtfulnes of diuers and sondry errours, that the interpretation of holy scripture bee directed and set forth of al preachers and teachers by & after the rule of y catholyke sense & y sense of the church. And also in the catholyke church it self,  
we

We muste take hede that we holde  
and kepe that faith, whiche hath  
been beleued in the same euerye  
where, alway, and of all menne.  
For that is truely catholike (as the  
strength & difinition of the worde  
doth declare, which contayneth all  
vniuersally. But this shall we doe  
in this wyse, yf we folow the gene-  
ralitie, the antiquitie and consent.  
We shall folowe the generalitie  
after this maner. If we confesse  
that faith onely to be true, whiche  
the whole churche throught all  
the world doth confesse. We shall  
folowe the antiquitie thus true-  
lye. If we gooe backe or shrinke  
from those meanynges, or sen-  
ses, whyche haue been knownen  
to bee kepte and holden of oure  
elders and holye forefathers. In  
lyke maner wee shall folowe the  
consente yf we folowe the deter-  
minacions

inynacions and sentences of all  
or almoste all Priestes and Doc-  
tors y haue witten catholikely.  
Then what shall a catholike chri-  
stian do: yf any part of the church  
shall deuide it selfe, from the com-  
munion of the whole vniuersall  
fayth: What shoulde he dooe: but  
preferre the helth of y whole body  
before the pestilente and corrupte  
member. What and some newe  
infeccion indeuour to corrupt, not  
a porciō only, but the whole church  
together: Then lykewyse he shall  
prouyde to cleaue vnto antiquitie,  
whiche can not be seduced by any  
gyle of the newe. What and yf in  
the olde antiquitie an erreure of  
twoo, or thre, ye of a whole Ci-  
tie or of some whole countrey bee  
founde. Then he shall take hede  
that if there bee anye decrees vni-  
uersall of a generall counsell  
in



in olde tyme, he pferre them be-  
foze the rash ignorance of a few,  
But what and some suche erroure  
dooe rise concernyng the whiche,  
there cā be found no such decreese  
of olde generall counselles. Then  
shal he geue his diligēce to serche  
out the myndes of the old wziters  
cōferryng them one with another,  
But suche onely, whiche although  
they were at diuers tymes, and in  
dyuers places, yet continued in y  
cominunion, and faith of one ca-  
tholike churche: and haue been al-  
lowed faythful teachers and doc-  
tors. And whatsoeuer he shal find  
that not one, oꝝ two of them, but al  
together haue holden, wzitten, &  
taught, let hym vnderstande with  
out any doubt, that to bee beleued.  
But that these thynges, which we  
haue said, may be made moze plain  
they muste bee set out one, by one  
with

With examples, and declared sum-  
 what more at large, lest for the de-  
 syre of to much shortnes, & weight  
 of thynges in swiftnes of our tal-  
 kyng may be taken away. In Do-  
 natius tyme (of whome the Dona-  
 tistes be named) when a great part  
 of Africke fel headlong into the fu-  
 ryes of his errour, and preferred &  
 vngodlye rashenes of one manne  
 before the church of Christ forget-  
 tyng their name, religion and pro-  
 fession, then they onely wer saued  
 in the catholike fayth, which dete-  
 sted that vngodly diuision, and dyd  
 associate themselves to the vniuersal  
 churches of the worlde: Leuyng  
 truely a godly rule to theyr poster-  
 tie. howe by a good maner and cu-  
 stome, they shoulde preferre the  
 helth of y<sup>e</sup> hole before the madnes  
 of one or of a fewe. Also when the  
 popson of the Arrians hadde infec-  
 ted

ted not a litle porcion, but almoste  
the whole world, insomuch that al-  
most all the Bishops of the Latine  
churche, beyng deceyued, partly by  
violence, partly by fraude, wer in  
doubt, what they should chiefly fo-  
low, in so great a confusiō of thin-  
ges: then whosoever was a true  
louer, and worshipper of Christ, he  
remayned pure vncorrupt of that  
pestilent infection, preferring the  
old faith before the new falsed. In  
the daunger of this tyme, it was  
sufficiently declared how much  
misery cometh in, by the bringyng  
in of that new doctrine. For then  
not onely small thynges dyd de-  
cay: but also great thynges wer  
bitterly destroyed. For not onely  
allpauce, kynred, frendshyppe,  
and householdes were deuided  
within themselfe but also Cities,  
nacions, prouinces and whole coun-  
treys,



theys, yea and fynally the whole  
 Emperre of Rome was all in a tu-  
 multe and greatly disturbed. For  
 when the vngodly new Doctryne  
 of the Arrians, as a certayne fury  
 of hell, had caught in her trayn the  
 Emperoz himself and also subdu-  
 ed to the new lawes all the chiefe  
 hedes of the court, it neuer ceased  
 to myrte beke and confounde all  
 thynges, priuate, and publike, holy,  
 and profane, hauing no difference  
 betwixt good and bad, but thrust-  
 yng downe whom so euer she list.  
 Then were marriages broken, wy-  
 dowes defiled, byrgyns profaned,  
 Monasteries plucked downe,  
 Clarkes thruste oute of theyr ly-  
 uing, the Deacons beaten, Prie-  
 stes drouen in exyle, dounyngs  
 and prisiones full of holy menne.  
 Of the whyche a greate sorre be-  
 yng thruste oute of theyr Cities,  
 and

and outlawed wer consumed and  
 destroyed in wylbernesse amonge  
 caues, rockes, and wilde beastes,  
 for lacke of clothes and also meat  
 & drynke. And do al these thynges  
 chaunce for any other cause, then  
 because mannes superstitions bee  
 broughte in, in stede of heauenlye  
 doctrine: and whyles the wel founde  
 antiquitie is overthrowne with  
 new lawes: whyles the institutes  
 of our elders are broken: whyles  
 the statutes of our forefathers are  
 transgressed: whyles the lust and  
 desyre of vngodly and new curio-  
 sitie kepeth not her self within the  
 most chaste limits of the holpe and  
 vncorrupte antiquitie. But per-  
 chaunce ye wyl saye wee sayne  
 this for the hate of newenesse,  
 and the loue of auncientye. Who  
 so euer beeleueth so, lette hym  
 geue credence at the least wyse to  
 blessed

bleſſed Saint Ambroſe, whiche  
in his ſecond booke to the emperor  
Gracian, bewayling the ſharpenes  
and miſery of the time ſaith thus.  
But O almightie God, ynough y-  
nough, haue we ransomed and  
payde with our owne deſtruction,  
and with our owne bloude, for the  
deathe of the confeſſours, for the  
deſtroying of Prieſtes, and for the  
abhomination of our ſo great ini-  
quitie. It hath been ſufficientlye  
proued, that they cannot be in ſafe-  
gard, which haue broken the faith.  
And alſo in the third booke, of the  
ſame woork he ſayeth. Lette vs  
therfoze kepe the preceptes of oure  
fozefathers, and let vs not breake  
the tokens of oure enheritaunce  
with the raſhe boldenes of a rude  
enterpriſe. That ſeled booke of the  
Prophete, none of the ſeniors,  
none of the poteſtates, none of the



Angelles, no none of the Archangelles dyzt open. The pzefermēt of openyng that booke was kepte onely for our sauour Chyste. And the booke of the Priestes, whiche of vs dare open: beeyng sealed of the confessours, and consecrated with the Martirdome of manye. The whiche they, who were constrained to open it, yet after ward when disceite was ouerthrowen, they shut it, which dyzt not defyle it. They were confessoures and Martyrs: howe can we denye the fayth of them whose victoꝛye we prayse? O honorable Ambrose we prayse them playnly, & in praysing we maruell at them. For who is so mad, which although he be not habile to matche them, yet would not wish to folow them: whom no violence could put away from the defence of our forefathers fayth: no,  
no

no threathnynges, no flatterye, no  
lyfe, no death, no palace, no garde,  
no Emperour, no Impery, no me,  
no, no deus could hold them,  
whom (I say) for theyr stedfast hold-  
ding of religious antiquitie, our  
lord hath iudged woorthye, that he  
would restore by them agayne, the  
churches ouerthrowen, & reuue  
the spiritual people which wer de-  
cayed, and erect the compaynes of  
Priestes cast downe, and by them  
put out that abhominable, not let-  
ters but blots of y newe iniquitie,  
with the fountain of feithful teares  
powred down vpon y bishops from  
heauen. And finally would call a-  
gain the whole world almost ouer-  
throwen, to the cruel repent of this  
Iudaic heresy, to the old feith from  
the new falshed, to y old good state  
of mind from the new madnes: to  
y old light fro the new blyndnes.

B. ii.

But

But in thys godlye vertue of  
confessions, thys is greatye and  
specialye to bee considered of vs,  
that in that auncient churche, they  
tooke not the defence of one cer-  
tayne father but of the whole ca-  
tholique churche. For it was not  
lawefull that so great and suche  
holymenne should take vpon the  
to defende the errouis and sus-  
picious opinions and contrary to  
themselfe, of one or two men, with  
so great enterpryse, or els shoulde  
stryue for a certayn rashe and vn-  
aduyfed conspiracion of any coun-  
treie, but they folowynge the de-  
crees of al pristes of y<sup>e</sup> holy church  
and of the catholique fayth of the  
apostles, had rather betray the self  
then the faythe of the whole vni-  
uersall churche. Wherefore they  
deserued to come to so greate glo-  
rye, that they be counted not onely  
confessours



confessours, but also rightfull ye  
and woorthelpe, the Prynces of  
confessours. Thys is therefore a  
great and a godly example of these  
holy menne, and a thing woorthye  
to be remembred alway of al true  
catholique men. Wheras they in  
the maner of the seuen double can-  
dlestickes shining with seuen dou-  
ble lyght of the holy gost. haue shew-  
wed vnto theyr posteritie, a mooste  
cleare rule, by what meanes here-  
after in euerye baynetalke of er-  
rours the rashe boldnes of vngod-  
ly newnes may be ouercome with  
the autoxittie of holpe antiquitie.  
Noether this is anye newe thyng,  
for thys maner hath been euer v-  
sed in the church, that how much  
euerye man hath moze encreased  
in religion, so much the moze rea-  
dyer he hath been to withstande  
newe inuencions.

34 All thinges be ful of such exam-  
ples: but to be shorte we will take  
some one of the succession of the  
Apostle S. Peter, that men maye  
see clearly with how great behemē  
eye, with how great study, w<sup>th</sup> howe  
great contenciō this holy succes-  
sion hath defended the purenes of  
religion once receiued.

Once in time past Agrippinus, a  
man of reuerēt memory, beyng bi-  
shop of Chartage brought in ther-  
toz of thanabaptistes, agaynst the  
minde of al priestes & agaynst the  
maner and institures of our forefa-  
thers, which his presūptiō, brought  
in so much euill into the church, &  
he dyd not ouelye geue a forme, or  
facion of sacrilege, to al heretikes  
but also gaue occasion of erroz to  
certain catholike men. Therefore  
when euery man did crye on euery  
side agaynst the new heresy and al  
priestes

priestes and bi shops euery where,  
 and euery one of them did resist to  
 his power. Then Stephanus of  
 blessed memoꝛye, bishop of Rome,  
 with other of his felowes in office  
 but he specially aboue thother dyd  
 resist this heresie. finally he made  
 a decree, that no new thing coꝛce-  
 ning feith shoulde be brought in, but  
 that the olde shoulde be kept. And  
 this he did in an Epistle which he  
 sent into Africa, for the holpe and  
 wise man did vnderstand, that the  
 way of godly religion sculd not be  
 receiued, except þ al thinges shoulde  
 be deliuered to our children with  
 the same feith that it was receiued  
 of oure forefathers. And that we  
 shoulde not be the leaders of reli-  
 gion, but rather folowers of it,  
 leadyng vs. And þ is the proprie-  
 tie of chꝛysten modestie, & grauntie  
 not to deliuer their owne decrees



by statutes to theyr posteritie, but  
to kepe ſuche as were receiued by  
authorities.

What end then was there of al  
thys busines: what truelpe but the  
vſed end and accustomed end: the  
olde was holden ſtill, and the new  
was forſaken. But perchaunce the  
newe lacked ayde. No truelpe.  
There was ſo greate ſtrength of  
witte, ſo greate coppe of eloquence,  
ſo greate a number of defendours  
of it, ſo greate likenes of the truth,  
ſo many authorities of holpe ſcrip-  
ture (but truelpe after a new and  
euill maner vnderſtanded) that  
almost vnpoſſible it was to be o-  
uercome, excepte the verye cauſe it  
ſelf of ſo greate force take in hand,  
and alſo that profeſſiō of newnes  
which was ſo defended and pray-  
ſed had fallen it ſelfe.

But what at the laſt, was the de-  
cree

tree of the counsel of Africke: and  
what strength had it: by the helpe  
of God truely none, but all as  
dreames, as fables, and as super-  
fluous things were condemned,  
refused, & trode vnder foote. And  
O meruelous chaunge of things  
The authors of the same opinion are  
iudged catholique, the defenders  
of the same are counted heretikes.  
The masters be absolued: the scho-  
lers be condemned. The writers  
of the booke shalbe of the kyn-  
dome inheretours, the defenders  
shalbe cast into the fyre of hel. For  
who is so mad, whiche will doubt,  
but that the most holy and blessed  
Martyr Sainct Ciprian with his  
felowes shal raygne for euer with  
Christ. And on the other syde, who  
is so wicked that will denye, that  
the Donatistes and other pestilent  
heretikes, which boast themself to  
saytise

rebaptise by the autoritie of that  
counsel that not burne for ever w  
y deuil: which iudgement me thin-  
keth to be pronouced of god chief-  
ly for the deceitfulnes of the, which  
when they goe aboute to forge an  
heresie in an other mans name, for  
the most parte they take the worp-  
tings of some man, whiche be set  
furth somewhat darkely and hard  
to vnderstand, and the which also  
(for the obscuritie of the ryght vn-  
derstandynge) maye seme to agree  
vnto theyr doctrine. And thys is  
done for this intent, that they may  
not seme to be the first and only in-  
uentors of whatsoeuer heresy they  
bring forth. Whose naughtines I  
iudge moorthye of double hatred,  
bothe because they bring vnto o-  
ther their poyson of heresie, & also  
defile the memory of holy men in  
blowing vp their own heresies in  
their



theyr name: And mozeouer with  
their own new opiniōs defame the  
and scatter abroad those thynges  
which ought to be buried in silēce  
wherin verely they folow þ steps  
of their forefather Cham, whiche  
not onely neglected to couer the  
nakednes of hys father Noe: but  
also shewed it vnto other to bee  
skorned at. wherfoze he deserued  
great punishment for his vncue-  
ret behauiour: insomuch that not  
he only, but also þ posteritie of him  
was bound in the curse of his sin.

Blessed were his brethren and  
farre vnlke him which would not  
looke vpon the nakednes of theyr  
reuerent father with theyr owne  
eyes neither let other men see it:  
but turning away their faces (as it  
is written) couered hym. That is  
to say, they would nether allow the  
fault of the holy mā, nor betray it.  
And

And therfoze they wer rewarded  
with a happye blessing vpon theyr  
posteritie.

Therfoze with great dreade  
we ought to feare the punishment  
that is fo: the chaungeing of our  
fayth, and breakyng our religion.  
From the which, not onely the con-  
stitution of the churche, but also  
þe censure of the Apostles autoritie  
doth discoumfort vs. Fo: it is not  
vknownen how grieuously, howe  
sharply, howe vehemently the A-  
postle Paule doth inueye agaynst  
certayne, whiche with meruelous  
lightnes, wer sone changed from  
hym (who had called them vnto  
the grace of Chryste) vnto another  
truth, where as in very dede there  
is no other truth which had gotten  
to themselves maisters and prea-  
chers after theyr owne lustes, tur-  
ning theyr cares from the trueth,  
and

and were conuerted to fables, ha-  
uing damnaciō, because they haue  
broken their first promes. Whome  
they such deceiued as the Apostles  
writeth of to the Romans. But A  
desire you brethren, sayeth he, that  
you marke them, which make dis-  
sencion and offences otherwys  
then the learning which you haue  
learned, and eschew theyr compa-  
ny, for suche dooe not serue Christ  
our Lorde, but serue their bellye.  
And by their swete communicaciō  
& blessings, they seduce y heartes  
of Innocentes whiche entre into  
house by house, and leade the cap-  
tiue women laden with sin: which  
be ledde with diuers desyres, al-  
way learning but neuer comyng  
to the knoweledge of the trueth.  
Wayne talkers they be, and sedu-  
cers, whiche subuert whole house-  
holdes, teaching suche thinges as  
they



they oughte not, for fylthye lucre  
 sake being men of a corrupt mind  
 wicked in their belefe, proude, and  
 knowing nothing but lieke about  
 questions, & strynges of wordes,  
 whiche be berefte and priuated of  
 truerh. They esteeme their lucre to  
 be godlines: they learne ydely to  
 goe about from house to house, and  
 not onely ydle, but full of wordes,  
 and curious, speaking that which  
 behoueth the not. And whiles they  
 putie away their good conscience,  
 they haue a great losse about theyr  
 fayth. Whose cursed bayn talke  
 much preuaileth to inquitte, and  
 theyr communicacion creepeth as  
 a canker. But well it is, that is  
 witten of theym. But they shall  
 preuaile no more or farther, the  
 foolyshe nelle of these shalbe made  
 open and manyfeste, as it was of  
 them.

Then

Then, at what time certeyne of  
suche, as wente aboute the coun-  
treys, & citties carying theyr here-  
sies to be solde, were come to the  
Galatians, and had preached their  
doctrine among them. And when  
the Galatians hearyng them, and  
geuing credence to them, began to  
abhorre the trueth by little, and  
little, and spuyng oꝛ castyng oute  
the Apostles and Catholique doc-  
trine, were delighted with the fyl-  
thynges of the newe heresye: then  
the Apostle did exercyse hys auto-  
ritie, & made decrees oꝛ statutes  
with great seueritie.

But although (sayeth he) other  
we our selve, oꝛ an Angell from  
heauen, preache vnto you other-  
wyse then we haue preached cur-  
sed bee he. What is it that he  
saith, Although we our selve: Why  
sayde he not rather, Although  
I my

I my selfe : Truely that is to say,  
 Althoughe Peter, Althoughe An-  
 drew, although John, yea and fi-  
 nally, although the whole compa-  
 ny of the Apostles doe preache vn-  
 to you, otherwile the I haue prea-  
 ched cursed bee they. A fearefull  
 threatenynge for the assertion of  
 holding the fyrst fayth, that he spa-  
 red nother hymselfe, nother anye  
 other of the Apostles.

Thys is but a litle thing, yea if  
 an Angell, sayeth he, from heaue  
 preache vnto you, otherwyle then  
 we haue preached, cursed be he. It  
 was not sufficient to the custodye  
 of fayth ones deliuered to speake  
 of the nature of mannes condicio,  
 excepte he had also coupled there  
 with the excellency of Angelles.  
 Although we (saith he) or an Ang-  
 gel from heauen. &c. Ye, sayth he,  
 if that happen, which is vnpossible  
 to happen



Whosoever attempteth to change  
the faith ons deliuered and taught  
cursed be he. But this perchaunce  
he spake for a facion only, & powred  
it out, rather by a vehement affec-  
tion of man, than by godly consy-  
deracion: god forbidde it, for it fo-  
loweth yea and that he doth incul-  
cate with often insinuacion ear-  
nestly euen as we haue sayd (sayth  
he) befoze and now say agayne: If  
anye preache vnto you otherwysse  
thē ye haue receiued, cursed be he.  
He sayd not, yf any manne preache  
otherwysse vnto you then ye haue  
receiued, blessed be he, prayd bee  
he, or let hym be receyued: But be  
he cursed, that is to saye, seperated  
dyuyded from you, and exclu-  
ded oute of youre companye: leaſt  
the cruell infeccion of one shepe  
corrupt the cleane flocke of Christ  
with his poysoned cumpanye.

C. i.

But

But perchaunce these thynges  
wer commaunded vnto the Gala-  
thians only. The also these thin-  
ges be commaunded the to Gala-  
thians onely, which be rehearsed  
folowyng in the same Epistle, as  
these: yf we lyue in spirite, leat vs  
walke in spirite. Leat vs not bee  
desirous of vain glozy, prouoking  
one another, hatyng one an o-  
ther, &c.

But yf it be an inconuenient  
thing to grant other wise, but that  
these thynges were commaunded  
to all men equally, then muste it  
folowe that euen as they receyue  
the commaundementes of ma-  
ners, so in lyke maner all menne  
ought to receiue suche thynges as  
be commaunded of our faith. And  
as it is not lawefull for a man, one  
to prouoke an other, nor one to en-  
uye another: so is it not lawfull  
for a

for a manne to receyue any thyng  
concerning his fayth besyde that  
whiche the catholike churche doth  
preache euery where. But per-  
chauce ye wyll saye, it was com-  
maunded for that time that if any  
man preached otherwysse then had  
been preached, he should be cursed:  
but now it is not commaunded.

Then maye I saye vnto you:  
Walke you in spirite, and ye shall  
not fulfyll the lustes of the flesh:  
was commaunded for that tyme  
and now is not commaunded.  
Whiche thyng to beleue, yf it be  
deuclyshe and pernicious, it muste  
nedes folowe & yf these thynges  
muste be obserued, and kept at all  
tymes and in all ages, those thyn-  
ges also, which wer made concer-  
ning our faith not to be chawged  
wer cōmanded to be kept alwaies.  
Wherfore to preach any thing to y

C.ii.

catholyke



catholike christians otherwise, the  
they haue receyued, it was neuer,  
no: any where lawfull. But is it  
lawfull to seperate them, which do  
preache any thyng besyde & which  
hath been receiued? It hath been  
euer necessarye, it is euery where  
necessary, and alway muste nedes  
be necessarye. Synce these thynges  
be so: is there any manne of  
so great boldnes, which wil preache  
any thyng, that hath not been pre-  
ched in the church: and is there a-  
ny manne so lighte, that wyll re-  
ceyue any thyng, whiche is not re-  
ceyued of the church? Leat hym  
crye, and crye agayne, bothe to all  
menne and alway, yea and euery  
where by his letters, yea leat hym  
crye. Hym the vessell of election,  
that excellent Mayster and tea-  
cher of the Gentyles, that Myzle  
troumpette of the Apostles, the  
cryer

erper of the woꝛlde, that knower  
of the heauens: that yf any man  
preache a newe doctryne cursed  
bee he, yeat on the other syde there  
dooeth crye agaynst hym, certayn  
frogges, lyse, and mortall fleese,  
suche as the Pelagians be prea-  
chyng to the Catholyke. Con-  
demne you (saye they) we beyng  
youre aunchours, we beyng youre  
leaders, and we beyng your tea-  
chers, ) those thynges whych  
ye haue holden for the treweth,  
and receyue those thynges which  
you haue condemned.

Caste ye away the olde faith,  
youre fathers institutes, youre  
elders leauynges, and receyue  
you, what I praye you: I abhorre  
to tell it. For they bee suche thin-  
ges, that I thynke it not onely  
a greate offence to defende them  
but also a grieuous offence to

name them: yea in reprobving the.  
But some man wyl say. why then  
doeth God suffer certayne excel-  
lente parsones appoynted in the  
church, to preache new thynges to  
the people: A right good question,  
and woozthy to bee diligently en-  
treated on.

But to this question a suffici-  
ent aunswet shall be made not of  
myne own wit: but by the auctori-  
tie of goddes lawe, the instruction  
of the churches mayster. Leat vs  
here therfoze Moyses that holy mā  
and leat hym teache vs why lear-  
ned menne, whiche for the gate of  
knowledge, be called of the Apo-  
stle Prophetes, some tymes are  
permitted to set forth newe doc-  
tryne, whiche doctryne the olde  
testament is wonte to call, by a fy-  
gure, straunge Goddes: for because  
truely the Heretikes dooe so kepe  
their



they: false opinions, as the Gen-  
tyles dydde kepe they: false gods.  
Therefore blessed Moyses in  
hys booke of lawes wryteth  
thus.

If there shall ryse (sayeth he)  
in the myddle of you, a Prophete,  
or one that shall saye he hath seen  
a vision, that is to saye a preacher  
or teacher appoynted in the church  
whom his disciples, or auditours  
doe thynke to teache them of  
hys reuelacion: what then And  
shall (sayeth he) tell you beefore a  
token or a wonder, and it shall  
come to to passe as he hath spokē.  
Truely here is signified some  
great teacher and mayster, and of  
so great knowledge, that he maye  
leme to his dysciples to bee habile  
to knowe not onely humaine thin-  
ges, but also to haue a perfecte  
C. llii. knowledge

knoweledge in thynges aboue  
manne : as the dysciples of Val-  
lentynus, Plotinus, and Photti-  
nus, and Apollinaris, boasted there  
maisters to be.)

But farther what saith Moyses:  
And shall saye vnto you (sayth he)  
leat vs goe and folowe straunge  
Gods (and what are these strange  
gods, but straunge errors, whiche  
thou knowest not, that is to saye  
new and not heard before:) and let  
vs serue them (that is to say, let vs  
beleue them, and let vs folow the)  
And what sayeth Moyses at the  
last: Thou shalt not heare (sayeth  
he) the wordes of that Prophete.  
And why I praye thee: is not  
that forbydde of G O D to bee  
taughte, whyche is so forbydde to  
bee heard: for because sayeth  
he, your Lorde God doeth tempt,  
and proue you, that it maye bee  
knowne

known, whether you loue hym or  
no, in al your heart and in all your  
soule. The cause nowe is opened  
moze clearly then the lyght, why  
sometyme the prouidence of God  
doeth suffer certayne doctours or  
preachers of the church to preache  
newe doctrine: that your lord god  
(saith he) may proue you. And tru-  
ly it is a great temptation & pzoofe,  
when he whom thou thinkest to be  
a Prophet, whom thou thinkest to  
be the Disciple of the Prophetes,  
whome thou thynkest to be a tea-  
cher, a preacher, and defender of  
the trueth, whom thou hast embra-  
ced with great reuerence and loue  
that he (I say) should bying in so-  
deinly and priuely hurtful errors  
whiche thou canst not perceyue,  
whiles thou art lead with y fore-  
iudgement of that olde orde, and  
ministerie of preachers, nor doest  
count



count it lawfull lightly to condēn  
hym, whyles thou arte letted so to  
dooe, by the affeccion which thou  
bareste towarde thy olde teacher  
and maister. But here perchance  
some wpll require, that these thin-  
ges which be alleged in y<sup>e</sup> wordes  
of holye Moyses, myght be decla-  
red by some examplēs of the church  
It is a iust requeste, and shall not  
long be deferred.

And that I may beginne of the  
last, and moſte manifest, what ma-  
ner of temptacion oꝝ profe was it,  
which was of late done, when the  
vnhappy Nestorius suddenly tur-  
ned from a true pastoꝝ into a rauē-  
ning wolfe, and began to teare the  
flocke of Christ: when they theſelf  
which wer bitten oꝝ hurte foꝝ the  
moſt part, did beleue that he was a  
true preacher, and one of theyꝝ  
flocke,

flocke, and therfore were the more  
in daunger of hurt: for who would  
thynke hym lyghlye to be a false  
preacher, whom they sawe to be e-  
lected, with so great iudgement of  
the Imperie, to be had in so greete  
fauour with the priestes, the which  
when he was honoured with the  
great loue of holy men, and was in  
hys fauour with y<sup>e</sup> people, he prea-  
ched openly the scripture. and con-  
futed the hurtfull erroures of the  
Jewes & Gentiles. How could he  
not by this meanes make eueri mā  
beleue y<sup>e</sup> he taughte, preached, and  
thought right: Ye further to thin-  
tent y<sup>e</sup> he might open a way to hys  
own heresy, he did cōfute the blas-  
phemies of al other heresies. But  
thys is it, that Moyses sayeth.

Youre Lorde God attempteth  
you, whether ye loue hym or not  
Nowe that we maye lette passe  
Aestorius

**P**restorius, in whom more maruell  
then profit, greater name then ex-  
perience was. And whom mannes  
fauour by the opinion of the com-  
mon people renouened, rather the  
the fauour of God. Let vs rather  
speake of them, which being endu-  
ed with great learning and much  
diligence, were not a smal tempta-  
cion to the catholique people, as.

Among the Hungarians in our  
fozefathers tyme, one Photinus,  
is sayed to haue tēpted the church  
of Syrmitana. Where, when with  
great fauour he was elected to be  
a Ministre in the church, and for  
a while did ordze himself lyke a ca-  
tholique man, sodeinly like an euil  
prophet and dreamer, which Moy-  
ses speaketh of, begā to perswade  
the people of god committed vnto  
him, that thei should folow strange  
Goddess that is to saye, strange er-  
rours.



cours, whiche they knewe not be-  
foze: this is a common thing. But  
that was pernicious and daunge-  
rous: that he v<sup>l</sup>ed so strong aydes  
vnto so great and detestable wic-  
kednes. For he had a great and  
floute witte, excellent learnyng, &  
an eloquent tongue, as the whiche  
could and did both dispute & w<sup>l</sup>te  
copiously and wittily, as it is to be  
seene in the monumentes of hys  
Bookes which he made, partly in  
the greke tong partly in the latin  
tong. But well it happened that  
the shepe of Christ committed vnto  
him, diligently considering and  
circumspectly takyng hede of the  
catholique fayth, quickly called to  
remembraunce the saying of Mo-  
ses. And although they marueiled  
at the eloquence of the<sup>r</sup> prophet,  
and shepeheard, yet they were not  
ignozaunt of their temptation. For  
whom

whome they folowed beefore as  
theyr bellewether of their flocke,  
euen y same afterward, as a wolfe  
they began to flee.

Noether onely by the example  
of Photinus, but also by the exam-  
ple of Apollinarius, we doe learne  
the daunger of thys temptacyon  
of the churche: And also be war-  
ned, to be more circumspecte, and  
diligent in keepyng oure fayth. For  
Apollinarius broughte hys Audi-  
tours, by his dooinges, into great  
perplexitie of minde: when the au-  
thoritie of the churche drew them  
one way, & the cumpanye and cus-  
tome of their maister drew them  
another way: so that betwixt both,  
beckyng, and wauer yng, they wer  
in doubte whom they shoulde ra-  
ther folowe.

But perchaunce he was suche  
a man, that he might seme worthy  
to be

to be despyed or little regarded.  
 So truly he was of such estimati-  
 on, and suche a one, whome a man  
 to soone woulde belieue in many  
 thinges. For what was more excel-  
 lent then his wytte, exerceyse, and  
 learning. His great and excel-  
 lent woorkes conteynynge thyrtye  
 bookes, wherin he hath confoun-  
 ded the great blasphemies of Doz-  
 phirius, with a great number of  
 probacions, dooeth sufficiently de-  
 clare, howe many errors and he-  
 resies, enemies to oure faythe, he  
 hath ouerthrowne and confuted.  
 It is a long thing to rehearse all  
 his woorkes: In þ which he myght  
 haue seemed equal to the chief buil-  
 ders of the church, excepte he had,  
 with an vngodlye desyre of curi-  
 ous heresye, inuented I cannot  
 tell what newe erreure, where-  
 with, as wyth the myxture of a  
 certayn



certain leprocy, he infected and defiled all his workes. Wherefore his great learning deserued not to be called an edificaciō but a temptation of the church.

Here perchance it might be required of me, to shewe the heresies of them, of whome I haue made mencion, that is of Nestorius, Apollinaris & Photinus. But truly that pertayneth nothing to y<sup>e</sup> matter, where aboute we goe. For our purpose is not to expresse euery error of euery one, but to bring forth the exāples of a few, by the which that might be playnly and euidently shewed, that Moyses saied, that if any docto<sup>r</sup> or maister of y<sup>e</sup> church at any tyme by interpreting the misteries of the prophetes, himself being a prophet, go about to bring into the church of God any newe thing the prouidence of god doth suffer

suffer it, for the temptation, and  
 prooffe of vs. It shall be necessary  
 then, briefly to expound what opi-  
 nions the hereticks aboue named  
 Nestorius Photinus and Apollina-  
 rius had: Photinus sect is this.  
 He sayth that God is one sole per-  
 son, and that we must confesse him  
 after the Jewes faction: and deny-  
 eth the fulnes of the Trinitie, and  
 thinketh, that there is no persone  
 of the sonne of god, nor of the ho-  
 ly gost. And affirmeth that Chzist  
 was a man onely, to whom he as-  
 cribeth a beginnyng of the virgin  
 Marie. And this he alwaies con-  
 firmeth that we ought to wor-  
 ship the parson of god the father as god  
 onely, and Chziste as man onely:  
 this then is Photinus heresy. But  
 Apollinaris craketh, as who saye.  
 he agreed with vs in the vnitie of  
 the Trinitie, and that he doth with

no perfect fayth, for in the incar-  
nacion he openlye blasphemeth.  
For he sayeth that in the fleſhe of  
our ſauioꝝ other there was no hu-  
mane ſoule, or (yf he hadde any) it  
was ſuch a ſoule that had neyther  
wit noꝝ reaſon. Yea and moꝛeouer  
he ſayth that the fleſhe of our lord,  
was not taken of the fleſh of ſ hoo-  
ly virgin Mary, but that it deſcen-  
ded from heauen, into the vyrgyn.  
And vnconſtauntly and doubtful-  
ly he preached ſometime that the  
ſame fleſh was euerlaſtyng wyth  
God the ſonne, ſometyme that it  
was made of the diuinitie of the  
ſonne, for he would not haue two  
ſubſtaunces to bee in Chriſt, the  
one dyuine, the other humane; one  
of the father the other of hys mo-  
ther. But he thought, that the na-  
ture of G O D the ſonne, hadde  
been dyuided in two partes, as  
though



though the one, hadde continued  
ſkyl in god, the other had been tur-  
ned into fleſh, wheras y truth ſaith  
that in one Chriſt be two ſubſtan-  
ces, he affyrmeth both the ſubſtan-  
ces to be made of the diuinitie of  
Chriſt. And this is Apollinaris er-  
rou.

Nestorius ſicke of a contrary  
disease to Apollinaris, whyles he  
ſeyneth hymſelf, to make a distinc-  
tion of y two ſubſtances in Chriſt,  
ſodeinly he bringeth in two perſons  
and in his deueliſh errour, wil that  
there be two ſoonnes of God, the  
one a God, the other a man.

The one whiche was begotten  
of the father, the other of the mo-  
ther. And therefore he affyrmeth y  
the holy virgin Mary ſhould not  
bee called, the mother of God, but  
the mother of Chriſte. Because  
D. ii. truly

truelly (sayeth he) that Christ which  
 is God was not boꝛne of her, but  
 that Christ whiche is man. But yf  
 any man thinke, that he in his wri-  
 tinges doth speake of one Christ,  
 and doth preache of one parson of  
 Christ let hym not rashely beleue  
 him, foꝛ he hath inuented that with  
 a deceiptfull crafte, that by good  
 thinges he might the moze easily  
 perswade euil as the Apostle saith  
 It hath wroughte me death by  
 good. Therfoꝛe other foꝛ the cause  
 of deceit, in some places of his wri-  
 tinges, he craketh ꝑ he beleueth on  
 Christ, and one parson of Christe  
 to be, oꝛ els truely he saith that, af-  
 ter the bꝛynging fooꝛth of the vy-  
 gin, too parsons so came together  
 into one Christ, that yet foꝛ al that  
 in the very time of the virgins co-  
 ceiuing, and bꝛyngyng fooꝛth, and  
 also somewhat after, he affyꝛmeth  
 that

that there was too Chyistes. And farther he saith, & whē Chyist was fyrst bozne a man as other, & only mā and not yet associate in vnitie to the parson of the sonne of God: then afterwarde the parson of the sonne of god descended into hym, and tooke him vnto hym: and althoughe he thus taken tarrieth a while in the glozy of God yet there maye seme no difference to haue been betwixt hym and other men. And thus Nestorius, Apollinaris, and Photinus, lyke mad dogges barke against the catholyke fayth: Photinus in denying the Trinitie Apollinaris, in affyrmyng the nature of god the sonne, to be mutable, & p̄ there is not. ii. substances in Chyist. And in denying also that Chyist had a soule, or if he had, he affirmed that it lacked vnderstanding and reason, the stede of the

D. iii.                      which



whiche his diuinitie fulfilled. He-  
 storius in all ymyng þ there were  
 alway or els for a time two Chri-  
 stes. But the catholyke churche e-  
 uer thinkyng well and right both  
 of god and of our sauour, neyther  
 blasphemeth in the misterye of the  
 Trinitie, neyther in the incarna-  
 tion of Christ. For she doth woo-  
 ship one godhed in the perfectnes  
 and fulnesse of the Trinitie, and  
 the equalitie of the Trinitie in one  
 and the same maiestie, and confes-  
 seth one Christ, and not two, & the  
 same one to be bothe God and mā,  
 and one person truely in hym, but  
 two substauices, but she beleueth  
 þ two substances to be but one per-  
 son. She beleueth two substances  
 in Christe, because the deuine na-  
 ture of the sonne of GOD is not  
 mutable, so þ it may be turned into  
 fle she. And she beleueth Christe to  
 be

be one persō, lest in professing two  
sonnes she might seme to worchip  
a quaternitie, and not a Trinitie.  
But I thynke it woorth my labour  
to declare this same more distinct-  
ly and playnely.

Therefore it is to be vnderstand  
that in god there is one substance,  
but thre persons: In Chzist there  
be two substaunces, but one persō  
In the Trinitie, there be dyuers  
persōs, but not diuers thinges. In  
our sauour there be diuers thyn-  
ges but not diuers parsons. But  
how in y Trinitie be there dyuers  
parsons, and not dyuers thynge:  
For the parson of the father is one  
the parson of the sonne is another  
and the parson of the holy ghoste  
is another. And yet for all that,  
the nature of the father, and the  
sonne, and the holy ghost, is not di-  
uers, but one and the same.

D. iiii. Howe

How in our sauior be there diuers  
things and not diuers parsons:  
For truely the one substance is of  
his diuinitie, the other is of his hu-  
manitie. But yet his godhead, and  
his manhead, bee not diuerse par-  
sons, but one, and the same Christ  
one and the same sonne of God, &  
of the same one Christ, & the same  
sonne of god, there is but one par-  
son. Euē as in a man, flesh is one  
thyng, & the soule is another. But  
yeat the flesh and the soule is but  
one man. In Peter or Paul, y flesh  
is one thyng, the soule is another,  
and yet the flethe and soule be not  
two Peters. Neither the soule is  
one Paul, and the flethe another.  
But ther be one and the same Pe-  
ter, one and the same Paul, beyng  
made of a double and dyuerse na-  
ture of the soule and the body, So  
then in one and the same Christe,  
there



there be twoo substaunces, but the  
 one of his diuinitie the other of his  
 humanitie . One God is father,  
 the other of the virgin his mother  
 the one euerlasting, and equal with  
 his father, the other of time, & infe-  
 rior to his father: the one the same  
 substance with his father, thother  
 the same substance with his mo-  
 ther: yet one and the same Christe  
 he is in both substaunces. There-  
 fore there is not one Christ God, &  
 another Christ man . Neither one  
 create and another vncreate, ney-  
 ther there is one impassible and a-  
 nother passible, neyther one equall  
 to the father, and another inferior  
 to the father: Neither one of the  
 father, and another of the mother:  
 but one and the same Christ, god &  
 man, y same one vncreate & creat,  
 the same one vnmutable, and vn-  
 passible, the same one that was mu-  
 table

table and passible: the same to the father both equall and inferioure, the same one begotten of hys father before tyme, & the same bozne of his mother in tyme, perfect god perfect man. In god hygh diuinitie: in man full humanitie, whiche hath both together flesh and soule euen the same fleshe that we haue his soule truely indued with vnderstandyng, excellyng in wyt and reason. There is then in Chryste god, the soule & flesh, & yet all this is but one Chryst, one sone of god, one sauoure, & redemer of vs, one not, in I cannot tel, what cozruptible confusion of godhead, and māhead, but in a whole & a certain singuler vnitie of parson.

For neyther this coniunction dooeth turne and chaunge the one into the other (as the Arrians doe say) but so rather doeth ioyne both  
in

into one, that the singularitie of  
 one, and the same parson remay-  
 nyng in Chyiste, the propertie also  
 of eche nature continueth for euer  
 so þ̄ neyther God at any tyme shal  
 begyn to be a body, neither his bo-  
 dy at any tyme shal ceasse to  
 be. And this also is shewed by þ̄ ex-  
 ample of mans condicion. For not  
 only at thys present tyme, but also  
 in tyme to come, euerye man shal  
 haue a body, and a soule. Neyther  
 yet for al that the soule shal turne  
 into the body, nor the body into the  
 soule. But whan euery man shal  
 liue without ende, In euery man  
 the for euer the difference of both  
 the substaunces shal necessarilye  
 cōtinue. So in Chyist also eche of  
 his substāces shal kepe his proprie-  
 tie for euer, the vnitie of his parson  
 notwithstanding saued: But whē we  
 name often the parson, & say þ̄ god  
 the



the seconde parson was made mā:  
it is greatly to be feared, lest some  
so take vs, as though we sayde,  
that god the second parson, by on-  
ly connterfeting of doyng, toke v-  
pon hym our nature, and whatso-  
euer was his conuersacion of mā,  
he did it as a shadowed and coun-  
terfeted man, and not as true mā,  
as it is wonte to be done in stage  
plaies where one man feineth ma-  
ny parsons, of y<sup>e</sup> which he is none  
hymself. For as oft as the Imita-  
cion of another mannes doyng is  
takē in hand, the offices, or works  
of other men be so done, that yet  
they whiche dooe them, be not the  
parsons themselves, whom they coun-  
terfeit. For that we may, for a plai-  
ner declaracion, vse the examples  
of secular men and of the Mani-  
ches. When a player of a tragidye  
representeth the parson of a kyng

or a

or a priest, he is a kyng or a priest,  
but when his parte is done, þe per-  
son also which he tooke vpon hym  
ceaseth.

God kepe from vs this abhomi-  
nable and mischeuous mockyng:  
Let vs leaue this madnes, to the  
Maniches, which beyng the prea-  
chers of fantasie, say that the sone  
of god toke not vpon hym the par-  
son of man in substaunce, but dys-  
sembled it with a certayn counter-  
feit doing, and conuersacion: but  
the catholike faith saith the sonne  
of god so to be made man, that he  
toke vpon hym our nature, not de-  
ceitfully or in a shadow but true-  
ly and expressely. and that whiche  
he toke of humane thinges he did  
not couinterfeit the as other mens:  
but bare them as his owne. And  
he was in dede þe which he shewed  
hymself to be, Euē as we also our  
selfe

self in that we doe speake vnder-  
 stand, and be of substance do not  
 counterfeit other mē, but we our  
 selues be, that we shewe to be. For  
 neyther Peter neither John were  
 counterfeited men, but in substance  
 were mē. And also Paul did not cou-  
 terfeit hymself an Apostle, or faine  
 hymself Paul, but he was an Apo-  
 stle in dede, and in substance Paul.  
 So god in taking, & having flesh,  
 in speakyng in doyng, in suffering  
 in his flesh, god (I say) the second  
 parson, without any corruption of  
 his dyuine nature, wilsafed to per-  
 feurine this vtterly that he would  
 not counterfeit or fayn, but truely  
 exhibite, and shewe hymself a per-  
 fect and very man. Therefore as y  
 soule knit to the flesh, and yet not  
 turne d into flesh doth not coun-  
 terfeit man, but is man, and a man  
 not by simulaciō, but in substance.

So



So also is god the second parson,  
without any turnyng of hymselfe  
in his comming, is made man, not  
poweryng hymselfe into man, ney-  
ther in faynyng man, but in sub-  
stance is very man. Let then the  
misvnderstandyng of that parson  
be bitterly cast away, whiche they  
saye to be taken feynedly & coun-  
terfeytly, & wherin thei saye there  
is one thyng truelye, and another  
feyned, and where he that playeth  
is not the parson whom he feineth.  
God forbid that it should bee bele-  
ued: & god the sonne toke the parson  
of man by this deceitful waies, but  
so rather & his substance remainig  
vnchangeable, in takyng & nature  
of perfect man vpon him, he was ve-  
ry flesh: very mā: & verely & parson  
of mā, not feined, but true, not cou-  
terfeit, but in substance, not & per-  
son which should cease w<sup>th</sup> & part of  
hys

his play, but that which should for  
euer in substance continue. There-  
fore this vnitie of person in Christ  
was not ioyned, and finished after  
the deliuerance of the virgin, but  
in the very wombe of the virgin.  
For we must take hede that we doe  
not onely confesse Christ to be one,  
but also to be alwai one, for it is an  
intolerable blasphemy, to graunt  
him to be one now, & at another  
time to cōtend ꝑ he is not one, but  
two, ꝑ is to say, to confesse him one  
after the tyme of his baptisme, but  
two at the time of his natiuitie.  
Whiche great fault truely we can  
no otherwise auoide, excepte we  
graunt man to be made one wyth  
God, and that in vnitie of person,  
not at his ascencion, resurreccion,  
or baptisme, but in his mother, in  
her wombe, and finally in the vy-  
rgins very conceiuing of hym. For  
the

the which vnitie indifferently vnto hym, & mixt one with an other, thinges appropziat vnto God, are attribute vnto man, and thinges proper vnto mā are attribute vnto god for here hence, and for this cause it is witten of the holy gost, that both the sonne of man hath descended from heauen, & the lord of maiestie to haue byn crucifyed in earth. And therfore also it chaunsieth, that, after the fleshe of our lord was made and creat, it myghte be saied, that the verie sonne of God was made, the verie wiledome of god was fulfilled, and knowledge creatid as in his foreknowledge. his handes and feete are shewid to be nayled, or thrust thoro we. By this vnitie (I say) this also hath been donne by the reason of like mistery that, after the fleshe of the sonne of god was bozne of hys pure mo-

E. i.

ther



ther, it is moſte catholikelye belie-  
ued (and moſte wyckedlye deny-  
ed) that verye **G O D** the ſecond  
perſone was bozne of the byrgin.  
Synce then it is ſo, God forbyd  
that anye man ſhoulde goe about  
to defraude the holye byrgyn Ma-  
rye of the priuiledge, and ſpecti-  
all glozve of Goddes grace. For  
thee is to bee confeſſed by a ſyn-  
gular gyft of our Lorde God, moſt  
truely, and moſt bleſſedly to be the  
mother of god. But not after that  
wayes the mother of God, as a  
certayne vngodlye heresye dooeth  
ſuſpect, which doeth affyrme that  
ſhe ſhould be called onely the mo-  
ther of God, becauſe ſhe brought  
furth that man which afterwarde  
was made god, as we doe call the  
mother of a prieſt, and the mother  
of a biſhop, not becauſe ſhe brought  
furth a prieſt or a biſhop, but that  
man,

man, which afterwarde was made  
priest or bishop. Holy Mary (I say)  
is not so called the mother of god,  
but therfore rather, because, as I  
haue sayde befoze, that high holye  
mysterie was done in her wombe,  
that for the singuler vnitie of per-  
sone, as god the sonne in fleshe, is  
flesh, so man in god is god. But þ  
we may now the better remember  
these thynges, whiche we haue  
bryefely sayde, concerning the he-  
resies befoze rehearsed, let vs re-  
pete them agayn more bryefly, that  
we maye more fullye vnderstande  
them and better carye them away.

Therefore cursed bee Photi-  
nus whiche receyued not the ful-  
nesse or perfectnesse of the Tri-  
nitte, and preached Chryste to be  
onelye a manne. Cursed also  
bee Apollinaris, whiche affyr-  
med in Chryste, corrupcion of hys

E.ii.

Deuinitie

deuinity changed and tooke away  
the pꝛopertie of pꝛfect humanity.

And finally cursed be nestorius  
whych denieth God to be boꝛne of  
the virgin, affirming that there  
were two Chꝛistes, & dispising the  
feyth of the trinitie, bꝛingeth vn-  
to vs a quaternitie.

But blessed is þe catholik church  
which woꝛshippith one God in the  
fulnes of the trinitie, and equalite  
of the same, in one godhed, so that  
neither þe singularitie of substance  
confoundeth the pꝛoperty of per-  
sones, noꝛ the dystynccyon of the  
Trinitie, doth seperate the vnitie  
of the Godhead.

Blessed I saye is the Churche  
whiche belieueth in Chꝛyste to be  
two both true & pꝛfect substances,  
but yet one persone of Chꝛist to be,  
so that neither the dystynccion of  
the natures doeth deuyde the vni-  
tie of



tie of persone, noꝝ ye & the differēce  
of the substaunces is confounded  
by the vnitie of person.

Blessed I saye is the churche,  
whiche to the intent that she maye  
graunte Christ to be one, and euer  
to haue been one, confesseth man  
to be made one with God, not af-  
ter the byrth, but in y<sup>e</sup> very wombe  
of hys mother.

Blessed I saye, is the churche,  
whiche vnderstandeth God to be  
made man, not in the chaungeing  
of his nature in respect of the per-  
sone, not feyned oꝝ transitoꝝye, but  
substanciall and continuall.

Blessed I saye, is the Churche,  
whiche preacheth thys vnitie of  
the person to haue so much strenght,  
that foꝝ it, godly thinges are ascri-  
bed vnto man, and humane thin-  
ges vnto God. Foꝝ the church de-  
nieth not, that foꝝ this vnitie, man  
E.iii. as he

as he was God, descended frō hea-  
uen, and belieueth that God, as he  
was man, was made in earth, did  
suffer, and was crucified, and fi-  
nallye for it, confesseth manne to  
be the sonne of God, and God the  
sonne of the vyrgine.

Blessed, I saye, is thys confes-  
sion, yea woorthy to be honoured,  
blessed, and counted holye, and al-  
waye to be compared to the hyghe  
prayse of Angels, which doth glo-  
rify one lord God in the holy Tri-  
nitie, for that cause he preacheth  
the vnitie of Christ, that the miste-  
rye mighte not excede the Trini-  
tie.

But thus much we haue spo-  
ken by the waye, entending at  
an other tyme if it shall please god  
to speake therof moze largelye.

Nowe lette vs retorne to our  
purpose,

purpose. We dydde saye here be-  
foze, that in the Church of GOD  
the erroure of the preacher was  
the temptation of the people. And  
that the temptation was so much  
the greater, howe much he was  
better learned, whiche dyd erre.  
Whiche thyng fyrst we taught by  
the auctoritie of scripture, and after  
by exammples of the church, that  
is to saye, in rehearsing of them,  
which for a time wer counted of a  
good fayth & beliefe, but at the last,  
other fell into some other mennes  
heresie, or els they themselfe made  
an heresy of theyr owne.

Truelye it is a great thyng,  
and profitable to be learned, and  
necessarpe to be remembred, and  
the whiche also we ought agayn  
and agayne to sette foorth with  
exammples, and often putte it in  
remembraunce, that all Catho-  
lique



liques chryſten men myght knowe  
that they ſhould receiue doctours  
and teachers with the church, and  
not forſake the faith of the church  
with the doctours or teachers when  
they erre. But whereas I coulde  
bring furth many in this kynd of  
tentacion, I thynke that there is  
no mā almost to be compared vn-  
to the tentacion of Origenes. In  
whom ther were many thinges, ſo  
ſynguler ſo excellent, and ſo mer-  
uelous, that at the beginning eue-  
ry man did iudge him woorthy, to  
whoſe teachynges they myght  
geue credence. For if good lear-  
ning doth make autority, he might  
haue it. for his great diligēce chaſ-  
titie, pacience, and ſufferaunce. If  
other kindred, or learning may pre-  
uaile, what was more noble then  
he: whiche was fyrſt borne in that  
houſe, whiche was renowned with

Martir.

Martirdome. Farther, for Chyistes sake he dyd not onely forsake hys father, but also all his riches. And he profited so greatly in the straitnes of his holpe pouertie, that for the confession of our lord, he was oftentimes afflicted and punished. Noether truely these things onely were in hym (the whiche thinges yet might be afterward for a temptation) but he had also so great a witte, so profounde knowledge, so fine a iudgement, and so excellent eloquence, that almost he passed all men. Hys learning was so greate, that there was nothing almost noether of diuine nor humayne philosophie wherof he had not a perfit knowledge. When the Grekes woulde not serue he laboured the hebrue. But what should I speake of his eloquēce: whose speche was so pleasaunt, so mery, so swete, that  
me

me thynke there dyd runne oute  
of hys mouthe, not so muche woordes  
as swete honey. What thynge  
so harde to be perswaded did not  
he by hys strong reasons playnely  
declare: what thinges wer so hard,  
that he made not to seme easye.

But perchaunce by the knyitting  
together of hys argumentes, he  
made his assertions, or defēce one-  
ly. Not truely, none of the doctors  
at any time, hath vsed moze auto-  
rities and exammples of scripture.  
But (ye wil say) I thinke he wrote  
but little. Truely no manne hath  
written moze, and truely I thynke  
that al his woorkes hath not one-  
lye not been readde, but that they  
coulde not be founde. And that  
he myghte lacke no instrumente  
to sette forth hys knowledge, he  
liued his full age. But perchaunce  
he was not luckie in his scholars.



yea who euer was moze lucky: for  
out of hys bosome came innume-  
rable doctours, innumerable pre-  
stes, confessors and Martirs. But  
now who is hable to declare howe  
great his admiraciō, glozy, and fa-  
uour was with all menne: what  
man, if he had any deuotion, came  
not to him, yea frō the vttermoste  
part of y<sup>e</sup> world. What christen mā  
did not honoz hym as a Prophete:  
what philosopher did not worshop  
him as his master: How greatly he  
was esteemed, not only of y<sup>e</sup> priuate  
sort, but also of y<sup>e</sup> high magistrates,  
y<sup>e</sup> Histories doe declare, which shew  
y<sup>e</sup> the mother of Alexander y<sup>e</sup> Em-  
perour, did send for him for the me-  
rit of his heauely wisdom, wherof  
he had gret grace & she great loue.

But his own epistle beareth wit-  
nes, which he wrote to Phillip the  
Emperoure the fyrste Chrystened  
Prynce

prince of the Romaines. He wrote  
it in the autoritie of a great christi-  
an maister. Of whose incredible  
eloquence, if anye man will not re-  
ceiue the testimonye of a christian  
man, at the least let him receiue the  
confession of the Gentiles. the phi-  
losophers shewing it. For Porphi-  
rius sayth, that he himsele, prouo-  
ked by the report made of him, when  
he was yet but young, went vnto  
Alexandria, and there saw hym be-  
ing an olde man, but suche a one  
playnely and so greate a learned  
man, as might seme to haue made  
the castle or tower of science and  
knowledge. The day would soner  
faile me, then I should be hable to  
shew such thinges, as were excel-  
lent in hym, yea the leaste part of  
them. Yet all these thynges dyd  
not pertyne onely to the glozy of  
religion, but also to the greatnes  
of the

of the temptacion. For how many  
men be there that would put down  
a mā of so great wit, so great lear-  
ning, and of so greate grace, and  
would not rather vse thys say-  
ing: I had rather erre with Ori-  
gene, then thinke true with other.  
But what nede many wordes, the  
matter came to such a poynte, that  
the temptacion of so greate a per-  
sone, so great a doctour, of so great  
a p:ophete, not bepng a common  
temptacion, but (as the end decla-  
red) a very daungerous temptaci-  
on: seduced manye from the pure-  
nes of the feyth. Wherefore thys  
same Origene beeyng so noble a  
clerke, whiles he presumptuously  
abused the grace of god, whiles he  
fauoured to muche hys owne wit,  
and belieueth hymselfe moze then  
ynough: and setteth lyghte by the  
simplicitie of aunciente rel'gion,  
whiles



Whyles he presumeth vpon hys  
owne wisdom, aboue all menne,  
whyles he contemneth the traditi-  
ons of the churche, and the autori-  
tie of the aunciēt fathers, he inter-  
preting the scriptures after a new  
facion, deserued that it shoulde be  
sayde vnto the churche, of hym al-  
so. If there shal rise in the middle  
of you a prophete, &c. And anon af-  
ter. Ye shall not heare (sayeth he)  
the wordes of that Prophete. And  
lykewyse, sayeth he, for because  
youre Lorde God dooeth tempte  
and proue you, whether ye loue  
hym or no.

Truely it is no small tempta-  
cyon, but a greate temptacyon, to  
brynge the Church corrupted  
vnto hym, and hanging vpon him,  
in the admiracyon of hys wytte,  
knowledge, eloquence, conuersaci-  
on and grace, nothing suspectyng  
herselfe

herself, or fearing herself, to bring  
her (I say) by litle & litle, from her  
olde religion, to a newe vngodli-  
nes, yea it is a greate temptacion.

But some manne wyl saye,  
that Origenes bookes wer corrupt.  
I will not saye agaynste hym, but  
I had rather it shoulde be so, for so  
is it wrytten of certain, not onely  
catholique, but also of heretykes.  
but this is it, which we now ought  
to aduertise & marke, that although  
he wer not, yet the bookes put forth  
in his name wer great temptaciō.  
the whiche beyng full of blasphemie  
be read and muche made of,  
not as other mennes bookes, but  
as Origenes, & although he myght  
bee thoughte to conceyue in hys  
mynde no suche error, yet to per-  
swade that error, the autoritie of  
Origen myghte seeme to bee of  
great strength.

But

But tertullian also is in the same estimation, for as Origen was among the Grekes, so was Tertullian among the latin men iudged moste chiefe deuine, and learned man. No man was better learned then he nor more excercised in deuine & humane knowlege: for he by the meruelous capacitie of hys witt, was not onely connyng in al kind of Philosophy, and knew the sectes of all the Philosophers but also had excellent knowledge in the autours and defenders of the faythe, and in all their learnyng, and was expert and very wel sene in al hystories and all kinde of studies. He did so excell in witte, grauitie and diligence, that whatsoeuer he went aboute, were it neuer so hard he broughte it to passe wittely and pithely. Now farthermore who is able to shewe the prayse of hys



of his eloquence & whiche was so  
great and so full of necessarie rea-  
sons that in a maner he would cō-  
straine yea them to consente vnto  
him, whom he could not thoroughly  
perswade, whose almoste euery  
worde beareth the weight of a sen-  
tence and euery sentence a victo-  
ry. This knewe the Marcionites,  
Apelles, the Nazarians, the Jewes,  
the gentiles and other, whose blas-  
phemies in many of his bookes he  
hath ouerthrowen, as it wer wyth  
certaine thunderboltes. And yet  
this man after all these thynges,  
this man I saye, Tertulian, forsak-  
kyng the catholike doctrine, that  
is to say the vniuersall and auncient  
faith, being much more eloquent  
then lucky, did at the last, his mind  
beyng changed that whiche y blef-  
sed confessor hilarius doeth in a  
certayne place write of hym, by his

error that folowed he toke the auctoritie awaye from his probable writings. And he also was a great temptation in the church. But I wil speake no more of him. Only this I wyl say in affirming the new madnes of Montanus against Moyses precept, and in defending the mad dreames, of the newe doctrine of mad women to be true prophecies, hath deserued & this should be sayd of him also & his writings.

If there shall ryse in the myddle of you a Prophete. &c. & anone it foloweth, thou shalt not here & woordes of that prophete. Why because sayth he your lord god doth tempt you whether you loue hym or no. By these & such other many examples of the church we ought euidentlye, and after the precepte of Moyses vnderstande, that yf

at any time, any master of y church  
or preacher doth erre fro the faith  
that the prouidence of god dooeth  
suffer this to be done for our tēp-  
tacion whether we loue god or no  
with al our heart and mind.

Synce it is so, then he is a true  
natural, and catholike christen mā  
whiche loueth the trueth of God,  
whiche loueth the churche, which  
loueth the bodye of Christe, which  
preferreth nothyng before godlye  
religion, whiche preferreth no-  
thyng before the catholike fapth,  
no, not the authoritie of any man,  
not the loue, not the wytte elo-  
quence or philosophy, but despy-  
sing all these thynges, and fast-  
ned in fapth, contynuyng sted-  
fast, dooeth purpose and decree  
wyth hym selfe, to holde and be-  
lieue that, what so euer he shall  
know



Know the catholike churche vni-  
uersally in auncient tyme to haue  
holden. But whatsoeuer he shall  
perceyue to be brought in of anye  
one man afterward new and vn-  
hard, otherwise then all, or against  
all the holy fathers: let him vnder-  
stand that it doth not pertaine vn-  
to religion, but rather to temptaci-  
on. Which thyng he maye easilye  
perceiue, which learned in the wri-  
tinges of the blessed Apostle Paul  
for this is it he writeth in y first  
to the Cozinthians. There muste  
(saith he) also heresies be, that the  
elect may be knowne among you,  
as though he had sayde. For this  
cause (saith he) the autours of he-  
resies bee not plucked vp by & by  
of G D D, that the elect maye be  
knowne, that is to say that euery  
manne myght appeare howe sted-  
fast, and faythfull and sure a lo-  
ue

uer he is of the catholyke fayth.

And in very dede, whē the new heresies sprynges vppe, by and by, the stedfaste, faythfull, and electe, and also the vnfaithfull oꝝ vnelect shal soone be perceiued.

For the lyghte of belyefe oꝝ rather vnfaithfull, as the chaffe of corne fleeth awaye wyth the wynde, when the stedfaste faythfull, as the weyghtye corne remaineth in the flooze.

But some when they be onely stroken oute, bothe feare to peryshe, and be ashamed to retorne, and bee as menne wounded halfe dead halfe a liue, oꝝ as they whiche haue dronken so muche poyson, as can neyther kyll them neyther yet well can bee digested, noꝝ constraineth them to dye, neyther wyll suffer them to lyue.

¶ Miserable state, with howe

f.iii.

great

great cares, vexacions, and troubles be they tossed as it wer wpth whorlewyndes : For some tyme when theyr erroure is Driuen or styred vppe, they be caried headlong, whether the wynde Driueth them, sometyme pondering the matters with them selfe, they bee Driuen backe as contrary tohaues when they mete, sometyme also they allowe those thinges, whyche by rashe presumption, which seme vncertayn, and sometyme again, they vncreasonably feare thynges that be certayn. Beyng them selfe vncertain, which way thei may go, or which waye they maye retorne, what they may take, or what they maye flee, what thei maye holde, or what thei may let goe.

The whyche afflyccion of their doubtfull, and euill hanging heart is Goddes medicine of pitie



Howardes the if thei would receiue  
it.

For when they be out of the  
quiet haven of catholike faith thei  
be shaken and beat vpon, ye and al  
most kyled with diuers stormes  
of sundry cogitations to the intent  
that thei might plucke downe the  
swellinges sailes of theyr highe  
minde, which they haue vnluckely  
opened and spred vnto the outra-  
gious winde of erroneous opini-  
ons, wherewith thei be driven into  
the depe sea of heresy euer in dan-  
ger to perishe. And that also they  
might returne and kepe themselfe  
within the most faithfull stacion of  
their pleasaunt and good mother  
the holy churche, and when they  
haue caste out ybitter & troublous  
whaues of errours oute of their  
stomake they maye drynke of the  
sweete waters, of the freshe and  
liuely

liuely spring. Let them forget wel  
that whiche thei haue euil learned,  
and of the whole doctrine of the  
church, let them take by reason,  
as much as by reason and vnder-  
standing maye be comprehended,  
but that which passeth reason, thei  
ought to beleue.

Since then these thynges be  
so when oftentimes I dooe wey,  
and ponder in my minde, I cannot  
maruell ynough at the so greate  
madnes of certaine men, so great  
wickednes of theyr blinded minde  
and finallye at theyr so great plea-  
sure in wandryng out of the way,  
¶ they be not cōtent with y rule of  
beliefe deliuered vnto the, & whiche  
thei haue receiued once of holy an-  
tiquitie, but seke daily new & alway  
desyre to adde, to change & to draw  
away somewhat from religion, as  
though it wer not heuēly doctrine,  
which

which once to be reueled and opened vnto vs, myght be sufficient, but an earthlye institution whiche cannot be made perfit, but by dayly correccion, or rather reprehencion of it: whereas the holy scripture cryeth. Moue not or passe not the bondes or limites whiche thy forefathers haue put or set thee. And agayn. Judge not ouer the Judge And also, the serpent shal bite him that cutteth vp y<sup>e</sup> hedge. And farther, that saying of the Apostle is to be marked, wherewith, as with a spiritual sword, all the vngodly and deuylissh heresies haue oftentimes been, and alway be to be cut away. ¶ Timothe (sayeth he.) kepe that which is left vnto and with thee, auoiding the vngodly and wicked newnes of wordes, and the oppositions of the false name of knowledge, which certayne promysing, haue



haue fallen into errours concerning theyr sayth. But for althys, there bee some founde of so harde and olde growen boldnesse of so stoute impudencie, and styffe stubbornes, that they wil not stoupe at so great weyghtes of heauenlye sayinges, nor be wery with so gret burdens, nother wyll bee beaten down with so great hammers and weighty sentences of holpe scripture, nor be consumed or confounded with so great lightnynges of the fiery word of god. Auoyde, saith he, y<sup>e</sup> vngostly newnes of wordes. He said not, auoyde antiquities or oldnes of wordes. Yea verely, he shewed what on y<sup>e</sup> other side shold folowe. For if newnes be to be auoyded, then Antiquitie is to be holden: And if newnes be vngostlye, then auncientie is holpe. And moreouer he sayeth: Auoyde the  
 oppositions

oppositions of the false name of  
 science or knoweledge. Truely it  
 is a false name to call ignorance,  
 knoweledge, to call the myste clere-  
 nes, to call darkenes lyght, as the  
 heretikes doe with their learning.  
 And farder, the Apostle sayeth: the  
 whiche knoweledge certayn promi-  
 sing, haue fallen into errours con-  
 cernyng their fayth. But what I  
 praye you dyd they promyse when  
 they dyd so fall: what, but a cer-  
 tayne newe and vnknowen doc-  
 trine. For a man may heare some  
 of the say, O ye vniuersale and wret-  
 ched men, which be commonly cal-  
 led catholike: come you and learne  
 you the true faith, y<sup>e</sup> which none be-  
 side vs do vnderstand: for it hath  
 been hid this many hundred yeres  
 befoze, but of late reueled & shewed.  
 But lerne you pruely & secretli for  
 it shal delight you. And lyke wyse  
 when

When ye shall haue learned it priuely, teache it so: hat the world may not heare it, no: the churche know it: for it is graunted to fewe to receiue the secretes of so great a mystery. Be not these the wordes of that harlot which in the prouerbes of Salomon calleth vnto her the goers by the waye, whiche directe their iourneye by her, and thus sayeth. He that is most vnwyle of you, let hym take vp hys lodgeing with me. And y symple she exhorteeth saying: Touche ye gladly the priuie breades, and drynke ye by stealth of the swete water. What than? But he sayth Salomō, knoweth how the menne of the world peryshe with her. What be these men of the world? Let the Apostle declare it vnto you. They, saith he it be, whiche haue fallen into errors about theyr faythe. But it  
shalbe



shalbe expedient to declare somewhat at large, thys clause of the Apostle.

**O** Timothie (sayeth he) saue þe whiche is left with thee to kepe, eschewing vngostly newnes of wordes, and oppositiōs of a false name of science or knowledge.

Thys exclamacion, **O**, pertyneth both to foreknowledge and also to charitie. For he did foresee the errours that should come, and lamented them. But who is Timothie now a dayes? who but the vniuersall churche engenerally, & specially the whole body of the rulers which ought both to haue the pure knowledge of honoring god, and also to teache other thesame. What is the meaning of thys saying? Saue that which is left with thee to kepe. Verely thys.

Saue it sayth he from theues  
and

and enemies, lest they whiles men  
 bee asleepe, sowe cockle vpon that  
 good sede which the sonne of man  
 hath sowed in his field, that (saith  
 he) which is left with thee to kepe,  
 what is that: it is euen that which  
 is committed and deliuered vnto  
 the, not that which hath been found  
 out of thee, but þ̄ whiche thou hast  
 receiued, and not that which thou  
 hast inuented, a thyng not of wit,  
 but of learnyng, not of priuate v-  
 surpacion, but of publique traditi-  
 on, a thyng brought vnto thee, not  
 brought furth of thee wherof thou  
 oughtest to be no authoz, but a ke-  
 per, no institutor, but a defēder, no  
 leader but a folower. Saue, sayth  
 he the talent of the catholike faith  
 left with thee to kepe, saue it vn-  
 uylate and vncorrupte. Let that  
 remayne with thee, whiche was  
 committed vnto the, and deliuer it  
 vnto

vnto other as thou hast receued it.  
 Thou hast receiued golde, deliuer  
 gold again. I would not that thou  
 shouldest put vnto me one thyng  
 for an other. I wil not that in the  
 stede of gold, thou shouldest other  
 impudentlye put vnto me leade, or  
 deceitfullye brasse. I will not haue  
 the coloz of golde, but the very na-  
 ture of gold. O Timothe, O priest  
 O erpouder & teacher of the word  
 of God. If the gyfte of God haue  
 made thee mete in witte, exercyse  
 and learnyng, be thou Beselehell  
 the wooke man of the spirituall  
 tabernacle. Graue thou oute the  
 costely pzeiousse stones of the di-  
 uine doctrine, faythfullye ioyne  
 them together, garnish them wylle-  
 lye, adde bryghtnesse, grace and  
 comelinesse, make that, by thy ex-  
 position, to be vnderstande more  
 playnty, which before was beleued  
 more



more obscurely. Let thy posteritie  
 reforce that by thy diligence they  
 may vnderstande that whiche thy  
 forefathers befoze the, not vnder-  
 standed had in greate reuerence.  
 But yet teache thesame, whiche  
 thou hast learned, that when thou  
 speakest after a new sorte, yet thou  
 mayest speake no newe thynges.  
 But perchaunce one will say, Shall  
 no encrease of religion be had in  
 the church of Cypre? Yes truely,  
 and the most that may be. For who  
 is so enuious to men, so hateful to  
 God, whiche will goe about to for-  
 bid that? But so it must be doone,  
 that thesame may be truely the en-  
 crease of fayth and not a change.  
 For this pertyneth to the encrease  
 of euery thing & it shoulde be am-  
 plified or enlarged in it selfe. And  
 to a change it pertyneth, that one  
 thing shoulde be turned into ano-  
 ther.

ther it behoueth then, and is expedient that vnderstanding, knowledge, and wysedome doe encrease much, & greatly profite by degrees of ages and times as wel of euery man as all, as well of one as the whole churche, but onely in the person kynde, & is to saye in one doctrine in one sele, and in one mind. Let the religion of the soule folow here in the maner and facion of the bodies: which although in processe of time they be enlarged by growth, of eche member, yet they remayne and continue thesame that they wer.

There is greare dyfference betwixt & floure of childhead and & ripenes of old age: but yet the selfsame be the olde men & wer young children, that although the state & the fourme of one, and the selfsame man bee chaunged, yet for all that

it is one and the selfsame nature,  
one and the selfsame person.

The members of suckyng chyl-  
dren be small of young men great  
and yet thei be the selfsame, and  
thei haue as many members being  
yong infantes, as they haue being  
yong me. And if there be any such  
thinges, which in the tyme of theyr  
riper age do byrde in them & were  
not before perceued, yet y selfsame  
in the disposition of the fede, were  
sowed before, so that no new thing  
is after ward in olde men brought  
forth, which was not before hid in  
them being children.

Wherefore without doubt this  
is the lawfull and true rule of in-  
creasing and profiting: this is the  
sure and most godly order of grow-  
yng, yf the processe of tyme, and  
age alway increase the selfsame  
partes and shapen in the olde,  
which



whiche the wysedome of the crea-  
tour and maker facioned befoze in  
the yong.

But yf the fourme of a man  
be afterwarde tourned into an o-  
ther shape not of his owne kynde,  
oz if anye thyng bee added to the  
nourumber of his members, oz els  
taken away, it must nedes folowe,  
that the whole bodye dooe vt-  
terly perishe, oz be made monstreu-  
ous, oz elles truly be much weak-  
ned.

Even so then it is mete that  
Christian religyon dooe folowe  
these lawes of profitynge oz encre-  
asyng, that is to saye, that it maye  
be made strong and sound in time,  
and may be dilated and increased  
in cōtinuance of yeres. & thelder it  
wareth mai be had in moze regard  
and grow in hyer estate, but so þat it  
continue vncorrupt, vndefiled & þ

in all and euery her partes and as  
it wer her members and her own  
senses. She may be full and perfite.  
And that farthetmoze she may re-  
ceiue oꝝ admit no permutacion oꝝ  
chaunge, noꝝ sustaine any losse of  
her owne proprietie. oꝝ diuersitie of  
her diffiniciō, as in example. Our  
fozefathers haue sowed in olde  
tyme in this churche of Christ the  
seeds of the wheten fayth. Where-  
foze it is vniust and vnconuenient  
þ we theyꝝ folowers should chose  
foꝝ the naturall truth of the whete  
the chaungelyng errour of cockle.  
But this rather is right and mete  
that in the fyrst, and last, whiche a-  
gree within themselfe, we shoulde  
reape the fruite of the wheten in-  
stitucion, & true doctryne, þ when  
any of the fyrst sowed seeds in cō-  
tinuance of tyme be spronge vp,  
and no woflozshe, and by mans di-  
ligence

genice, be set forth and garnished,  
yet for all that of the proper tye, of  
the yong spring there may be no-  
thing chaunged, and althoughe a  
newe faction forme and difference  
be added, yet the selfe same nature  
of euery kinde may remaine. For  
god forbid if the sweete rose plantes  
of the catholike sense should bee  
toured into lower thistles and  
thornes. God forbid I say that in  
this spiritual paradise, the graffes  
of Sinamone and balme shoulde  
sodainlye byring forth cockle and  
the venemous aconite. What so-  
uer then hath bene sowed by the  
faith of our forefathers in this  
church, which is the tillage or hus-  
bandrye of God, it is mete that the  
selfe same should be kepte and ob-  
serued of vs theyr chyldren, & that  
the selfe same should ripen in the  
fruit that sprang in the floure, and  
G.iii. that



that the self same should profite &  
be made perfit. For it is lawfull to  
garnishe, file and polishe the rules  
and doctrines of the heavenly phi-  
losophie. But it is vnlawful that it  
should be chaunged, vnlawful that  
any thing should be cut of or man-  
gled. It is lawfull to set it forth &  
shew it evidently cletely and dys-  
tinctly.

But necessarily it must kepe his  
pown fulnes puritie and propertie.  
For if the libertie of wicked fraude  
shall once be admitted, I feare to  
tell, howe great perill of cuttyng  
dowen religion shall folowe. For yf  
ye abolishe and put away now one  
part of the catholike doctrine, and  
anoone another, and afterwarde al-  
so another and an other, at the last  
it wyll folowe as though it were  
doone by a lawefull maner in cut-  
ting

teyng one part and one away, that  
nothyng at all shalbe left.

But also on the other syde if  
new thynges shall begynne to be  
mixt with old, straunge with fami-  
liar, unholy with holys thynges, it  
must nedes be that this custome  
and maner crepyng through oute  
all: hereafter be nothyng left  
in the churche .pure. and vncor-  
rupt, but there shall be as it were  
a brothell house of wicked and fil-  
thy errors, where before was the  
holye place of the chaste and vn-  
corrupt veritie.

But God tourne thys abho-  
minacion from the myndes of his  
and let this be rather the furze of  
the wicked and vngodly.

But the churche of Chyste is  
a dyligente and warpe keeper of  
the doctrine left wyth her: she  
G. iii. changeth

chaungeth nothyng at anye tyme.  
 She dyningeth nothyng. She ad-  
 deth nothyng. She cutteth not of  
 necessary thynges nor putteth on  
 to superfluous: she leseth not her  
 owne, neither she vsurpeth other  
 mens. But with all diligence she  
 studieth and indueveth, in hand-  
 ling and ordyng faithfullye, and  
 wiselye olde thynges, that if there  
 be any of old tyme begunne to be  
 facioned, she might earnestlye pro-  
 uice to let them forth politely and  
 tynely and yf there wer any alrea-  
 dy wel let forth and expressed, she  
 laboureth diligently to confyrme  
 them and stablish them and if any  
 be already established & determy-  
 ned she studieth to kepe the. And  
 finally what other thyng hath she  
 gone about in al the decrees of her  
 counsels, but that suche thynges  
 myght plainely and sincerelye bee  
 beleued,



beleued. that wer negligently be-  
leued befoze, and that those thyn-  
ges might afterwarde moze ear-  
nestly be preached, whiche befoze  
wer slackly preached and taught.  
And that also suche thinges as be-  
foze were light set by afterwarde  
myght moze carefully be kept.

This (I say) the catholike church  
did & nothing els in all y<sup>e</sup> decrees  
of her counsels (thereunto prouo-  
ked by new heresies) y<sup>e</sup> she myghte  
seale to the succession of her chyl-  
dren as by a byll of her own hand  
such thinges as she had receyued  
of our fozefathers by onely trady-  
cion. comprehending muche mat-  
ter in few letters, and oftentimes  
signifying the old sense and of our  
faith in the propriete of a new ap-  
pellacion. but let vs retorne to the  
Apostle.

O Timothy (sayth he) saue  
that

that which is left with the, to kepe  
eschewing the vngostly newnes  
of wordes, eschewe and auoyde  
sayth he as a vipour, as a scorpion,  
as a cockatrice, lest that thei strike  
the not onely by touchyng, but al-  
so by looking and blowyng vpon  
thee.

What is to eschewe: that is to  
saye, neyther to eate, nor drynke  
with suche persones: farther what  
is eschewe. If anye man, (sayeth  
he,) come vnto you and byyng not  
this doctrine.

What doctrine, but the catho-  
like and vniuersall: and one and y-  
self same remainyng throughout  
all succession of ages, and tymes,  
and whiche shall remayne for ever  
without end: what then: Doe not  
receiue him (saith he) into youre  
house, neither salute him, for he  
saluteth hym, is partaker of hys e-  
uill

all woorkes. Eschew sayeth he the  
ungostely newones. What is un-  
gostly:truely that whiche hath no-  
thing holy, nothing religious, ve-  
terly seperate frō the holy church.  
whiche is the temple of God.

Ungostly(saith he) newnesse of  
wordes, that is to saie newnes of  
doctrine, of thinges, and sentēces,  
whiche be contrary to antiquitie:  
whiche if thei be receiued, it muste  
nedes folowe that the faith of the  
blessed fathers either whole, or els  
for a great part be violate and bro-  
ken. It must nedes be, that all the  
faithfull of all ages, and times all  
holy saintes, al chaste liuers, al pure  
virgins, al clarkes, Leuites, & prie-  
stes, so manye thousand of confes-  
sours, so great hostes of Martirs,  
so greates a multitude, and noum-  
ber of Cities, and people, so  
many Ilandes, prouinces kynges,  
kinteds,



kyndreds, kyngdomes, finally the whole cirke of the earth almoste, which hath been by the catholyke faith incorporate to Christ our head, may be pronounced in the contynuaunce of so many yeres to haue been ignoraunt, to haue erred, to haue blaiphemed, and not haue knownen what they should beleue.

Eschem, sayth he, the vngostly newnes of wordes, which to receiue and folow was neuer yf vnto of catholyke men, but of heretikes. And in very dede, what heresy dyd euer ryle, but vnder a name certayn, place certayn, and tyme certayn. And who dyd euer teach heresies but suche as diuided themselves fyrst fro the consent of the catholyke churche, of the whole vniuersitie and auncient antiquitie. And that this is true, examples do manifestly declare.

For who dyd euer befoze the  
wicked Pelagius, presume somuch  
vpon the vertue of freewyl, that he  
thought not the grace of god nece-  
ssary vnto it, to ayde and help it in  
wozkyng eueri good woꝝke: who  
befoze the monstruous discypyle of  
him called Celestius denyed that  
all mankynde was bounde in the  
offence of Adams transgression:  
Who durst be so bold to deny the  
vnitie of the Trinitie befoze the  
vngodly Arius

And who befoze the wicked  
Sabellius durst confound the  
Trinitie of the vnitie: That is to  
say, affyrme that there is but one  
parson of the father the sonne and  
holy ghost and not thre parsons as  
the catholyke church confesseth.  
Who befoze the most cruel Noua-  
tianus hath called god cruell: Be-  
cause that in the old law he would  
rather

rather punish them by death then  
suffer them to retourne and liue.  
Who beefore Simon Magus,  
(whiche was stricken blynde by  
the Apostles, and oute of whome  
that olde streame of fylthines hath  
flowed by contynuall and priuie  
succession even vnto the laste of  
that sorte called Priscillianus)  
who I saye beefore hym durste saye  
that G D was the authour of  
euill, that is to saye the causer of  
oure mischieuous vice, wickednes  
and detestable synne: Whom be-  
relye he affyrmeth to haue made  
the nature of manne suche, that  
by a certayne motion of her own,  
and also by compulsion of a cer-  
taine necessarie will, she is hable  
to dooe nothyng els nor wyll dooe  
nothing but sinne, for because she  
beyng vexed & set a fyre or infla-  
med with the furies of all vyce,



is drawn by vntractable desyre in  
to the depe doungeon of all filthi-  
nes.

There be innumerable suche  
exaumples, whiche for the cause of  
shortnes we let passe. Notwithsta-  
ndyng by these it is evidently, and  
playnely shewed, that this is, as  
who woulde saye, a solemne and a  
lawfull thyng in and with almoste  
all heresies, to reioyce at vngodly  
newnesse, and to disdayne the de-  
crees of antiquitie, and by the op-  
posytions of the false name of  
knowledge, they fal out from their  
fayth.

But on the other syde this for  
the moste parte of catholike is the  
propertie to keepe and obserue  
these thynges whiche were lefte  
and commytted vnto them of  
theyr holy forefathers, and to con-  
demne the profane newnesse, and  
to

to do as the Apostle hath sayd and  
again sayde before: yf any any mā  
shall preach vnto you otherwoyle  
thē ye haue receyued, seperate hym  
from you, or cursed be he.

Here perchance some man  
wyl aske whether the heretykes  
also do vse scriptures. Merely thei  
do vse it & that greatly, for he may  
se them flie through every boke of  
the holy law, the booke of Moyses  
& the kinges, through the psalmes,  
the Apostles and the gospels and  
finally through y<sup>e</sup> Prophetes. For  
whether it be to their own frēdes,  
or with straungers, whether it be  
pruately or openly, whether it be  
in communicacion or in writing  
whether it be at the table or abroad  
in the stretes, thei neuer bring any  
thyng of theyr owne, whiche they  
iudeuour not also to shadow w<sup>th</sup>  
the wordes of scripture. Read the  
woykes

woorkes of Paulus Samosate-  
nus of Priscilianus Euonius, of  
Jovinianus, & of the rest of these  
pestilent Heretikes. And ye shall  
see infinite heapes of exam-  
ples, yea almost no page left which is  
not colozed and paynted with sen-  
tences of the olde and new testa-  
ment. But so much the more they  
be to be feared and to be auoyded,  
or taken hede of, as they more pie-  
uely doe lurke vnder the shadowe  
of Goddes lawe. For they knewe  
that theyr stinking saours should  
not soone please anye man, if they  
wer breathed out naked & simple. &  
therefore they sprinkle them as it  
were with a certayne spyce of the  
scripture, that he whiche woulde  
quickely despyse the erroz of man,  
myght not sone despyse the woord  
of God. Wherefore they dooe, as it  
is wont to be doone of them that



goe about to geue bytter drynkes  
to lyttle chyldren. ffirste they an-  
noynt round about with hony the  
brimme of the cuppe that the sym-  
ple age, when it perceyue the  
sweetenes may not feare the bitter-  
nes: and as they also, which vnder  
the name of medicines set furth  
and coloure the poysons, that no  
manne after he hath read the su-  
perscription of a remedye, myghte  
suspect the poyson. Finally, our sa-  
uiour cryeth vnto vs the same.

Take you hede sayeth he, of the  
false Prophetes, whiche come vnto  
you in the clothynge of shepe, but  
within they be rauenyng wolues.  
What is the clothynge or garment  
of shepe: but the sayynge or prea-  
chynge of y<sup>e</sup> prophetes, & apostles,  
whiche y<sup>e</sup> same prophetes & apostles  
wyth a certayne pure syncceritye  
haue wouen as certayne fleeces  
to that

to that immaculate or vnspotted  
lambe, whiche taketh awaye the  
sinne of the worlde. What be the  
rauenynge wolues, but the wylde  
and madde opinions of heretikes:  
which alway doe inuade the foldes  
of the churche, and all to teare the  
stocke of Christe whersoer they  
come. But to the intent they may  
more deceitfullye creeze vpon the  
shepe, they put of the fourme and  
shape of a wolfe (but the wolues  
crueltie still remaining in the) and  
wzappe the selfe in the sayings, &  
sentences of holye scripture as it  
wer with certain fleeces of wolfe, &  
whē any fele y softnes of y wolfe,  
they might not feare the sharpnes  
of theyr teeth. But what sayth our  
Sauoure: ye shall knowe them  
(sayth he) by theyr frutes: that is  
to say: whē they shal begin not on-  
ly to cast furth & speke these godly

H. ii.

wordes,

woordes, but also expounde them,  
 and interprete them: then the byt-  
 ternes, then the sowrenes, then the  
 furtousnes is perceiued, then the  
 newe poyson shalbe breathed out,  
 then the vngodlye newnes shalbe  
 opened, then maye ye see the hedge  
 fyrst broken, then shall you see the  
 termes or limites of our olde fore-  
 fathers to be remoued, the catho-  
 like fayth to be beaten downe, and  
 the doctrine of the Church to be  
 torne in pieces. Suche wer those  
 merke whyche the Apostle Paule  
 doeth stryke, in hys seconde to the  
 Corinthians, saying: for such false  
 Apostles doe transfigure & change  
 themselves into the apostles of Christ.  
 What is transfiguryng themselves  
 into the Apostles of Christ? The  
 Apostles brought furth exammples  
 of Goddes lawe, and so dyd they.  
 The Apostles brought forth the  
 autorties



authorities of the Psalmes: And they also. The Apostles brought forth the sayings or sentences of y<sup>e</sup> prophetes: And they brought furth no lesse. But whan they began to interprete vnlke those sayings, and scriptures, whiche they brought furth like, then the simple from the deceitfull, then the vncoloured from the coloured, then the ryghte from the peruerse, then finallye the true Apostles from the false were discerned and knowne. And no maruel, sayeth he, for Satan himselfe dooeth chaunge hym selfe into an Angell of the lyght. Wherfoze it is no great matter, if hys Ministres bee transfigured and made as the Ministers of iustice. Then (accozdyng to the teaching of Saint Paule) as often as false Prophetes, or false Apostles, or false teachers dooe bryng furth

foorth the sentences and sayings  
of Goddes lawe. vpon the whiche  
euill interpreted, they indeuour to  
bulde theyr errors, there is no  
doubte but that they folowe the  
subtyle and deceyptefull crafte of  
the Deuyll theyr maister, which  
woulde neuer haue inuented this  
crafte, excepte he hadde knowne,  
that there was no easyer waye to  
deceyue menne, then to pretend or  
alodge the autoritie of Gods word  
there, where the deceptfulnesse of  
vngodly errors was brought in.

But some menne will saye:  
where is it proued, that the deuyll  
doeth vse exammples of the ho-  
lye lawe? Lette hym reade the  
Ghospelles, whereyn is wyrtten  
thus. Then the Deuyll tooke him  
(meaning our Sauour) and sette  
hym vpon a pynacle of a church,  
and sayde vnto hym: If thou bee  
the

the sonne of GOD, cast thy selfe  
 downe, for it is wrytten: he hath  
 geuen commaundemente to hys  
 Angelles of thee, that they should  
 kepe thee in all thy wayes. They  
 shall take thee vp in theyr handes  
 lest thou shouldest by chaunce hyt  
 thy foote agaynste a stone. What  
 wyl he dooe to wretched menne,  
 whiche goeth to the Lorde hym-  
 selfe of maiestie, with testimonies  
 of scripture? If thou be (sayeth he)  
 the sonne of GOD, cast thy selfe  
 downe: for why: it is witten sayth  
 he. We must diligentely marke  
 and kepe the learning of this place  
 that by so greate an example of  
 the auctoritie of the Gospell, we  
 may be clearely put out of doubt,  
 that when we shall see anye bring  
 forth the wordes of the prophetes  
 or Apostles contrary to the catho-  
 lyque faythe, the Deuyll speaketh



by them: for euē as then, the head  
to the head, so now the members  
doe speake to the members. that is  
to say, the members of the deuill to  
the members of Christ, vnfaithful  
to faithfull, despylers of religion,  
to the religious: and finally, here-  
sikes to the catholike.

But what sayeth he at the last?  
If thou be the sonne of God, cast  
thy selfe downe: That is to say: If  
thou wilt be the sonne of god, and  
receue the inheritance of the king  
dome of heauen, cast thi self down,  
that is to say, cast thy self from the  
learnynge and tradicion of thys  
hye churche, whiche is thought to  
be the temple of god. And if a man  
should aske any of the heretykes,  
whiche doeth counsel or perswade  
any man to suche thynges, Howe  
proue you thys: or by what autori-  
tie dooe ye teache that I ought to  
let

let goe the vniuersal and auncient  
fayth of the catholike church: By  
and by he would say: for it is writ-  
ten: And strayght wayes he pꝛepa-  
reth a thousande testimonyes, a  
thousand examles, a thousande  
autozities, oute of the lawe, out of  
the Psalmes, out of the prophetes,  
out of the Apostles: by the whiche  
after an euill sorte interpreted, the  
vnluckye soule is cast downe hea-  
long from the catholike to wꝛe, in-  
to the depe dungeō of heresy. And  
farthermore these heretykes bee  
woont to deceiue the symple and  
vncircumspect men maruelouslye  
with such promises as folow. For  
they dare promise and teache, that  
in theyꝝ church (that is to saye in  
the conuenticle of theyꝝ commu-  
nion) there is a great, and speciall,  
and playnely a certayne personall  
grace of God. In so muche that  
without

without labor studie, or diligence,  
yea although they nother aske seke  
nor knocke yet they be so fauou-  
red of God, that they bee caried or  
borne in the handes of Angelles,  
that is to say saued by the protec-  
cion of Angelles, so that they nes-  
uer can stumble with theyr feete as-  
gaynde a stone: that is to saye, nes-  
uer be offended. But some man  
sayeth if the Deuill vse godly say-  
inges, sentences & promyses, and  
his disciples also of y<sup>e</sup> which some  
be false Apostles, some false Pro-  
phetes, and false Preachers, and  
altogether heretikes: what shall  
the catholique menne doe, and the  
childzen of the mother the church  
How shall they dyscerne the truth  
from the falsitie? Verelye they  
shall specyallye prouyde to dooe  
that whiche (as we haue wrytten  
in the beginnyng of thys booke of  
remem-



remembraunce) holy and learned  
me haue deliuered to vs & taught  
vs, that is to interprete the holye  
Scripture accordyng to the traditi-  
ons of the whole vniuersal church  
and after the rules of the catholike  
determinacion. In the which also  
it is mete that they folow the vni-  
uersitie, antiquitie and consent of  
the Catholique and Apostolique  
Churche. And if at anye tyme a  
part agaynst the whole, or the new  
agaynst the olde, or the dissencion  
of a few erring, shal rebell agaynst  
the consente of the whole catho-  
lique sorte, or of the moze parte,  
preferre thou the better parte, that  
is the purenes of the whole befoze  
the corrupcyon of a fewe. And  
in the same whole bodye preferre  
the aunciente Religyon befoze  
the prophane and vngodlye new-  
nes. And likewise euen among the  
auncientes

auncientes (if there be any discre-  
tion) this is generallye to be obser-  
ued, that if there be any decrees of  
a generall counsell, fyrst let menne  
preferre the decrees befoze one oz  
a fewe that erre. But if there bee  
none such, let them folow the next  
remedye, that is the iudgementes  
and myndes of manye and great  
doctozs agreeyng together in one  
opinyon, the whiche saythfullye  
sobrielye, and diligently marked, by  
the helpe of god we shal espye easly  
euery hurtfull errour of the here-  
tykes as they ryle. Here nowe I  
see it mete, that I shewe by exam-  
ples, how the vngodlye newnes of  
hetetikes may be espyed and con-  
dēned by conferring of y myndes  
of the auncient wyters agreeyng  
in one opinion. Notwithstanding,  
thys olde consent of the holye fa-  
thers, not in euery question of di-  
uinitie,

unitie, but specially in the rule of  
our fayth, is both to great studie &  
endeuor to be searched of vs, and  
also to be folowed. But nother all  
wayes, nother all heresies must be  
resisted after this maner. But let  
the newe heresies and late rysing  
onely, in short tyme be forbyd, yea  
as soone as they ryle, before they  
may improue the rules of the an-  
cient fayth, or maye endeuor to de-  
fyle the bookes of our forefathers  
with their poiso folowing at large.  
But the heresies that be spread a-  
bode, and inueterate, in no wyse  
must be gone vpon in thys wyse,  
because for the long space of tyme  
that they haue had, they haue had  
long occasion to steale awaye the  
trueth. And therfore we must con-  
uince al the olde dissentions, or er-  
rors of vngodlines, by the onely  
autozitie of scripture, if nede be, or  
elles



elles auoide them, in that they were  
conuict and condemned in the old  
tyme by general counsels of y<sup>e</sup> ca-  
tholike pristes. Therfoze as soone  
as the corruption of any euil erroz  
shal begi to burst furth, & shal stele  
foz his defence certayn sentences  
out of y<sup>e</sup> holy scripture, deceitfully &  
with gyle expounded by and by the  
myndes of our holpe forefathers  
must be gathered together, to the  
expounding of scripture, by whom  
whatsoever newe & vngodly thing  
shal rise without any long delaye,  
oz circuite of woordes let them be  
condemned. But the myndes oz sen-  
tences of those fathers only must  
be conferred together, which haue  
liued, preached & continued in the  
fayth, and catholike communion,  
holily, wisely, & stedfastly, & haue de-  
serued other to dye in Christ faith-  
fully, oz to be slayn haply for Christ  
To

To the whiche notwithstanding,  
credence is to be geuen vpon this  
condicion, that, whatsoeuer they, o-  
ther altogether, oꝛ the most part of  
them, in one sēce, manifestly, com-  
monly, & constantly, in receiuyng,  
keepyng, and deliuering it vnto o-  
ther, as by a certayn cōsel of mas-  
ters oꝛ heades consentyng toge-  
ther, haue affyrmed, that should be  
had and couēted for an vndouted,  
sure, & ratified veritie. But what-  
soeuer one of them hath thoughte  
oꝛ iudged other wyse then all, oꝛ a-  
gaynst al y rest, though he wer holy  
and wel learned, though he wer a  
byshop, confessor, and a martyꝛ: let  
that be separate among y priuate &  
priue oꝛ secret opiniōs, frō thauto-  
ritie of the cōmon & publike gene-  
ral sentence. Noether let vs folow  
the new error of one man, leauing  
the auncient truth of y vniuersall  
doctine

doctrine with great perill of losse  
of y<sup>e</sup> everlasting saluation, after y<sup>e</sup>  
vngodly custome of heretikes and  
Scismatikes. And that no man  
should thinke the holy and catho-  
lique consent of these holye & bles-  
sed fathers rashely peraduenture  
to be contēned. The Apostle Paul  
in the fyrst Epistle to the Cozinthi-  
ans sayeth. God hath sette in hys  
churche first Apostles (of the which  
he was one hymselfe.) Seconde,  
Prophetes, what maketh one Aga-  
bus was, of whome we reade in  
the Actes of the Apostles. Thyr-  
dly, Doctours or teachers which now  
be called interpreters or preachers  
whom the saide Apostle sometime  
also calleth Prophetes, because by  
thē the misteries of the Prophetes  
be opened to the people. Therfore  
whosoever contemneth or dyspy-  
seth those men, disposed and set by  
God



God in his church, by tymes and places he conteineth not man but god. From whose vnitie of telling the trueth, the same Apostle doeth very earnestly desyre that no man should dissente, saying: I beseeche you brethren that ye will saye all one thing, and let there be no diuision among you, but be you perfite in one meaning, and in one mind. But yf any man shal discent from the communion and vnitie of their mind and sentence, he shall heare that saying of the Apostle.

God is not God of dissencyon but of peace, that is to saye, he is not his G O D, whyche forsaketh the vnitie of consente, but they: G O D whyche contynewe in the peace, and vnitie of consente: Euen as (sayeth he) in all the congregacions of the halpe, that is to saye, of the catholyke,  
 I. l.                      whiche

whiche congregacions therefore  
be holy, because they stand stedfast  
in the communion of fayth.

And least any should perchance  
presume to be heard hymself only,  
regardynge not other, and that he  
hymselfe ought to be beleued only  
anone after he sayeth: Came the  
word of God from you: or hath  
it come vpon you alone: And far-  
ther þ he might not be takē or cou-  
ted to speake thys of no force, or  
lyght passing of it he addeth.

If there be anye that semeth  
to be a Prophete or spirituall man,  
let hym knowe, that these thinges  
whiche I write vnto you, be the  
commaundementes of God.

What commaundementes?  
What but that if there be any pro-  
phete or spirituall manne, that is  
to saye, a mayster or teacher of spi-  
rituall thynges, he shoulde vse a  
most

most earnest keper, and vpholder  
of equalitie and vnitie: that is to  
saye, he should preferre his own o-  
pinions before other, nor go from  
the sense or meanyng, of y<sup>e</sup> whole  
vniuersall churche, mozeouer he  
sayeth he that knoweth not the cō-  
maundementes of thys thyng, he  
shalbe vnknownen, that is to saye,  
he that learneth not these com-  
maūdmētes, if he know thē not, he  
shalbe vnkowne, that is to say, he  
shalbe counted vnwozthi, whō god  
shold take mercy vpon, among y<sup>e</sup>  
vnsted in faith, and the equal in  
humilitie, thā the which euil I can  
not tel, whether any thing may be  
inuented moze greuous or bitter.  
The which notwithstanding according  
to y<sup>e</sup> threathing of y<sup>e</sup> Apostle we see  
to haue chaced to Julian, y<sup>e</sup> Dela-  
gia, which other contēned to be one  
in opinto w<sup>th</sup> his bꝛethꝛē, or presumed



to seperate himselfe from them.  
But now it is time to bring forth  
our promised example, where and  
how the mindes and sentences of  
the holy fathers should bee gathered  
together, that after them and  
according to their mindes by the  
decree & authoritie of a counsel &  
rule of our feith may be established.

And that we may do this & more  
commodiously, let this be the mea-  
sure of this firste booke of remem-  
braunce to the intent that we may  
take & remaineth of & in another  
beginning a frethe. The seconde  
booke of remembraunce is lost and  
nothyng remayneth of it but the  
laste piece or patcell that is to saye  
the recapitulacion of the whole.

Synce therefore it is so, it is  
tyme that we make a recapitula-  
cion of suche thynges that were  
spoken in bothe these bookes of re-  
membraunce

membraunce in thys the seconde booke.

We sayd here befoze that thys hath been euer, and now is the custome of the catholyke menne, to proue the true fayth by these two wayes.

Fyyste by the authoritie of gods lawe, then by the tradicion of the catholyke churche: Because the scripture of it selfe is not sufficyente for all thynges: for manye interpreting the scripture after their owne mynde, and iudgement, conceiue diuers opinions: and all errors.

And therfoze it should be necessarye that the vnderstandyng of heauenly scripture, should bee declared by the onely iudgemente of the catholyke churche: but in those questions specially vppon whyche the foundations of all catholyke

J.iii.                      learnyng

learning doth leaue. Likewise we  
sayde agayne that in the churche  
the consent of the generalitie, and  
antiquitie must be looked vpon, that  
we may not other breake out from  
the purenes of vniuersity, into any part  
of diuision, or be cast headlong out  
of auncient religion, into new he-  
resies. Also we sayde that in that  
antiquitie of the church two thin-  
ges should be diligently obserued  
and marked, to the whiche suche  
men ought to sticke, which would  
not be heretikes.

First whether any thyng hath  
been decreed of olde tyme by the  
authoritie of a generall counsell of  
all the prelates of the catholyke  
churche.

Then yf anye newe question  
should ryse, wherof suche a decree  
could not be founde then must ye  
runne to the iudgement of the old  
holy



holye fathers, but of them onely,  
which haue eueri one in theyr time  
and place continued in vnitie of  
communion and beliefe: and haue  
been allowable doctozs, and may-  
sters in the churche: and whatsoe-  
uer they may be found to haue hol-  
den, in one sence, and with one cō-  
sent, that same must be iudged the  
true & catholike sēse of the church.  
And that we mighte not seme to  
bzing this forth, rather of our own  
presumption, then by the authory-  
tie of the church: we brought forth  
an exaample of the holy counsell,  
whiche was kept in Asia at Ephe-  
sus, almoste thre yeares past, the  
moste noble menne Bassus, and  
Antiochus beyng than consultes  
or chiefe rulers.

In whiche counsell whan  
dysputacion was hadde for the  
F. list. establishe

establiſhing rules of the faith, (lest  
per aduenture any vngodly newes  
might crepe forth) after the maner  
of Ariminensis vnituth: the whole  
company of pzielles, which assem-  
bled there together to the number  
of two hundred, thought this most  
catholike, most faithfull and moſte  
best to be doone, that the myndes,  
and sentences of the holy fathers  
shoulde bee brought forth (of the  
whiche fathers some were known  
en to be Martirs some to be con-  
fessours, and all to haue been ca-  
tholyke pzielles and so to haue con-  
tinued) that accordynglye, and so-  
lemnelly by the consent and decree  
of them, the religion of the olde  
doctrine, might be establiſhed, and  
the blasphemye of vngodly newes  
myght be condemned.

And whan it was so doone, the  
wycked Helioxius was iudged  
right.

rightfully, and woorthely, contrary  
to the catholique auncientie. And  
blessed Cirillus agreeable to holpe  
antiquitie. And that there myght  
nothing lacke to the belief of these  
thynges: we putte furth also the  
names & number of those fathers  
although we had forgotten the or-  
der of them. Accordyng to whose  
orde consēting together, and con-  
corde sentence, bothe the textes of  
the holy lawe wer expounded, and  
also the rule and order of the god-  
ly sect was stablished. Which aun-  
cient doctozs for the establisshyng  
of our memoze, shalbe nothyng  
superfluous here also to rehearse.  
These then be the fathers whose  
wytynges wer rehearsed in that  
counsell as Judges or witnesses.  
Fyrst holy Peter of Alexandria, a  
most excellent doctour, and moſte  
blessed Martir. Holy Athanasius  
bishop



bishop of the same citie, and a most  
faithfull maister, and hys confes-  
sour. Holy Theophilus, lyke wyse  
bysshop of the same citie. a man no-  
ble in fayth, life & knowledge, who  
reuerent Cyrillus succeeded, which  
nowe is the lyght of Alexandria.  
But yf it may not be thought thys  
preeminence to be geue to the ler-  
nyng of one Citie and prouynce.  
Those noble menne of Capadocia  
wer brought also forth. Holy Gre-  
gorie the bisshop and confessor of  
Nazanzus. Holy Basil the byshop  
and confessor of Cesarea in Ca-  
padocia. Also holys Gregorie by-  
shoppe of Nyse, whiche for the me-  
rite of hys fayth, conuersacion, pu-  
ritie of life and wisdom, was most  
woorthye thought to be brother to  
Basilius. But yf not Grece alone,  
and the East part onelye, but also  
that the West part, and the whole  
Latyne

Latyne Church, myghte be prou-  
 ued to be of the same mynde: Cer-  
 tayne Epistles of the holye Mar-  
 tyr Iulius, and Julius, bothe by-  
 shoppes of Rome wer read there.  
 Moreouer, that the headdes of the  
 worlde myght not alone, but also  
 the sydes beare wytnesse to that  
 iudgement. On the South parte,  
 the most blessed Ciprian byshop of  
 Cartage, & Martyr was brought  
 forth there. On the North parte  
 Holy Ambrose Byshop of Milen.  
 They al in number tēne maisters,  
 counsellers, witnesses & Judges  
 were brought forth at Ephesus:  
 whose lerning, that blessed assēble  
 holding & folowing their counsel,  
 beleuing their witnesses, obeying  
 their iudgemēt, wout grudge, pre-  
 sumptiō or fauor, pronounced & es-  
 tablished y rules of our faith. And  
 although a much greater nūbre of  
 fathers

fathers might haue been brought furth, yet it was not necessary, because it behoued not, or was not mete, that the time of such business should be occupied with the multitude of witnesses. And no manne dyd doubt that these ten autours thought otherwyle then all the other of theyr order and degree.

After all these thynges we haue added the blessed mynde of Cirillus, which is conteyned in y<sup>e</sup> gestes or actes of the churche. For when the Epistle of the holye Capreolus bishop of Cartage was read, which entended and desyred no other thyng, but that the newes myghte be suppressed and the auncient be defended: In this maner bishop Cirillus determined and sayd (for it shall not be from our purpose to put here hys saying.) Thys Epistle (sayeth he in the ende of the gestes)



gestes) which was read before vs,  
of the reuerend father and holy bi-  
shop of Cartage Capreolus, shalbe  
adroynded to the feith of our gestes,  
whose mynde is therein conteyned  
manifestly. For he would that the  
old doctrine should be established,  
and the newe superfluous inuen-  
tions and wickedlye publyshed, to  
be reproued and condemned. To  
this saying of Cyrillus all the by-  
shops present in that counsel with  
one consēt cried: this is the voyce  
of vs all, this we say all, this is all  
our desyre.

And what was the desyre and  
voyce of them all: but that the old  
myght be kept styll, and the newe  
and late inuented myght be reiec-  
ted. After the which thing we mer-  
ueled not a litle, no: wer not slacke  
to publish, howe great the humili-  
tie and holynesse of that counsell  
was:

was: to herein so manye byshops,  
and Priestes, all for the most part,  
Metropolitanes were of so great  
learnynge, and cunnynge, that in a  
maner all of them were hable to  
dispute in the decrees with anye  
learned menne. Wherefore they  
comynge together and assemblie,  
for their great knowledge, myght  
haue geuen them confidence and  
boldnes, to eterpryse to decree the  
selues somewhat. But yet they  
woulde make no newe thing: they  
presumed nothyng, they tooke no-  
thing vpon the, but by all meanes  
prouyded y they might deliuer no-  
thing to their posteritie, which they  
themself had not receiued of their  
forefathers. And at that presente  
time did not only wel dispose thin-  
ges, but also gaue exaumples to the  
that shail come hereafter, that they  
also shoulde kepe the learnynge of  
they

theyr auncient fathers, & condēne  
the vngodlye newe inuencions.  
We also inueyed agaynst the myf-  
chieuous presumption of Nesto-  
rius, because he craked, that he  
fyrst and onely did vnderstand the  
holy scripture, and that al they wer  
ignoraunt, whosoever before him,  
hauiing the office of a preacher, did  
handle and settz foorth the woord  
of God. that is to saye, all priestes,  
all confessours and Martyrs, of  
the which some expounded y<sup>e</sup> scrip-  
ture, some gaue consent to the ex-  
pounders, or gaue credence vnto  
them. And finallye, he affyrmed  
that the whole church doeth nowe  
erre, & euer dyd, which had folowed  
& would folowe the ignoraunt, as  
he thought, & erroneous doctours.  
And although these thinges be a-  
bundantly sufficient to overthrow &  
quench al vngodli profane newes,  
yet



Yet that nothyng shoulde lacke to  
so greate plentifulnes, or aboun-  
daunce, we haue added hereunto  
two byshoppes succedynge in Pe-  
ter the Apostles feete. The one au-  
toritie of the holye Xistus: whiche  
nowe is the lyghte and honour of  
the Romaine Church. The other  
is of hys predecesdor Celestinus: a  
man of blessed memozy, whiche au-  
torities I iudged necessarye to bee  
put here among other.

The holy father Xistus sayth in  
an Epistle which he sent to the bi-  
shop of Antioche concernynge the  
cause of Nestorius: for because, as  
the Apostle sayth, there is but one  
fayth. Lette vs beleue that those  
thynges ought to be preached and  
kept, which he hath evidently re-  
tayne d: At length he dooeth prose-  
cute these thynges that oughte to  
be preached and kept, and sayeth.  
Let

Vincentius against Heresies.

let the newes haue no libertie of  
power, for it is not mete that anye  
thig be added to anciētie. Let not  
the clere faith & belief of our fore-  
fathers be troubled with the myn-  
glyng of myze and dirt. Truly it  
is spoken and done like an Apostle  
in that he garnished the beliefe of  
our forefathers with the light of  
clerenes, & described the new vn-  
godlines by þ mingling of mire of  
dirt. But the holy father Celesty-  
nus, in like maner & like sentence,  
saith in his epistle, that he sent to þ  
frenche prestes of Byschops, rebu-  
kyng theyr congruence, in þ they  
suffred by holdyng thei peace, vn-  
godlye newes to rise. Worthylpe  
sayth he we haue busines, yf wyth  
silence we nourysh erroz. There-  
fore let such be coꝛrect, and let the  
not haue libertie, to common and  
talke at their wyl. Here perchance

R. I.

Some

Some man wil doubt what they be,  
whom he forbiddeth to haue liber-  
tie to speake at their will, the prea-  
chers of the old antiquitie, or y<sup>e</sup> in-  
uentours of the new doctrine. He  
himself shal speake and dissolue y<sup>e</sup>  
doubt of the readers, for it foloweth  
in y<sup>e</sup> same epistle. Let it cease (saith  
he) if it be so as certain accuse your  
citties and prouinces vnto me, that  
ye make them by hurtfull dissimu-  
lacion consent to certain new in-  
uēcions, let it cease (saith he) ther-  
fore to assaile or beere olde aunty-  
entie. This then was the blessed  
saying and mind of the holye man  
Celestinus, not y<sup>e</sup> ancientie shoulde  
cease to oppresse newes but rather  
that the newes shoulde cease to as-  
saile and beere antiquitie. Whoso-  
euer then withstandeth these Apo-  
stolicall & catholike decrees: first  
of all he muste nedes speake in re-  
proche



proche of the holy man Celestinus  
 which decreed that the newe doc-  
 trine should cease to be the old.  
 Moreover he must nedes haue in-  
 derstand y<sup>e</sup> decree of holy cristus who  
 determined that nothyng shoulde  
 be lawfull of the new to be vsed, be-  
 cause it is conuenient (sayth he) y<sup>e</sup>  
 nothyng be added to the olde rely-  
 gion. Furthermore also he muste  
 nedes contemne the decrees of  
 blessed Cirillus, whiche so allowed  
 & praysed the zeale of reuerente Ca-  
 preeus, in that he desyred, that the  
 old rules of faith might be confyrm-  
 ed and that the new inuencions  
 mighte be condemned. Finally he  
 must nedes reiect the whole coun-  
 sel, that was kept at Ephesus, that  
 is to say, the iudgements and de-  
 crees of the holpe Bishops & best  
 learned of all the east part. Whom  
 by godly inspiracion, it pleased to  
 determine

Determine that no other thyng  
Should be deliuered vnto theyr po-  
steritie but that which the holpe &  
auncient consent of the olde holy  
fathers had kepte: and also crying  
out with one voyce altogether wit-  
nessed that this was the voices of  
them all, this they wished all, thys  
they determined all that euen as  
all the heretikes before Nestorius  
tyme whiche dyspleased the olde and  
defended the newe, were condem-  
ned: so also Nestorius the authour  
of newes and resister of antiqui-  
tie should be condemned. Whose  
most holy consent inspired with y  
gift of heauenly grace, whomsoe-  
uer it doth displease it must nedes  
folow that they doe affyrme that  
the vngodlines of Nestorius was  
vniustly condēned. And to make  
an end whosoever withstandeth  
these catholyke decrees, it muste  
nedes

nedes be, that he dispiseth þ whole  
 churche of Christ, his ministers A-  
 postles, and Prophetes, and speci-  
 ally the blessed Apostle saint Paul  
 as vile dragges: þ churche because  
 she wyll not forsake the religion  
 which was once deliuered vnto her  
 to kepe and garnish. Sainct Paul  
 truely because he hath witten to  
 Timothee, saying in thus wise. O  
 Timothee kepe that which is left  
 vnto thee to kepe, eschewyng and  
 auoydyng vngodlye newnesse of  
 wordes. And also in another place  
 yf any man preache vnto you any  
 other thing then þ whiche ye haue  
 receiued cursed be he. To cōclude  
 then if neither the institutes of the  
 Apostle neither the decrees of the  
 church must be broken: by þ which  
 decrees with the most holy consēc  
 of the vniuersitie and antiquitie,  
 alway al heretikes lawfully & woꝝ.



thly as now of late Pelagius Ce-  
lestinus and Nestorius also be cō-  
demned: it is necessarie that al ca-  
tholike christen men; which ende-  
uour to proue themselves the lawfull  
chylidren of theyr mother y church  
do cleave and sticke fast yea & dye  
in y faith of their holy forefathers  
and to detest abhorre punishe and  
persecute all vngodlye newones.  
These almost bee all the thynges  
whiche were declared in my two  
bookes of remēbraunce, now some-  
what more brievely rehearsed, that  
my memoꝛye, to help the which  
I made these bookes, might  
be repared and refreshed  
by continual admoni-  
tion, and not over-  
laden with long  
tedyouse-  
nesse.  
Finis.

**C** Imprinted

at London in Fleetestrete

with in temple barre, at y<sup>e</sup> signe

of the hand and starre, by Ri-

charde Cottel, the .xii.

Daye of June, in the

yeere of our lord,

1554.